PSYCHOLOGY OF SEX

FUNDAMENTALS OF PRACTICAL PSYCHOLOGY

DAVID V. BOSH

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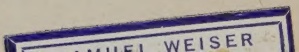

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PSYCHOLOGY OF SEX
HOW TO MAKE LOVE AND MARRY

ONE IN A SERIES OF BOOKS ON THE FUNDAMENTALS OF PRACTICAL PSYCHOLOGY, COVERING THE FIELD OF SUCCESS, HEALTH AND HAPPINESS

BY

DAVID V. BUSH

EDITOR OF "PRACTICAL PSYCHOLOGY"
FORMERLY "MIND POWER PLUS"

AUTHOR OF
PRACTICAL PSYCHOLOGY AND SEX LIFE, ETC.

VOLUME IV

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DEDICATION

This book is lovingly and gratefully dedicated to the thousands of right-thinking people who are big enough and broad enough to consider one of the greatest questions of the ages, namely, the sex relationship—and who, in their quest are anxious to solve the life problem for a greater enjoyment of the married or unmarried state.

The pitfalls which have wrecked the lives of millions before us will be eradicated when man and woman understand one another. We shall go far toward achieving this happy consummation if both sexes strive through mutual sympathy, forbearance and co-operation to bring about a harmonious understanding of the mental, physical and spiritual forces active in the social state.

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Practical Psychology and Sex Life

By David V. Bush

NOT one per cent of all married people actually understand or follow the proper sex relations. To 80 per cent of all married women the approaches of their husbands are repulsive. Statistics show that 99 per cent of all divorces are the result of improper sex relations. Nearly 80 per cent of all female troubles are the result of malpractices and practically every case of nervousness and hysteria is the direct result of the lack of sex gratification.

In this wonderful book, "Practical Psychology and Sex Life," Dr. Bush has fearlessly torn aside the curtains of prudery and revealed the scientific methods of copulation and reproduction. In plain, understandable English he teaches proper sex relationship—how, when and where.

It instructs a woman in dietetics and exercising during pregnancy; and tells her how, should she be past her menopause, she may become sexually active once more.

With a stroke of the pen he severs the ties that bind us to the ignorant conventions of the past. The veil of silence is wrenched away and the happiness and harmony that come from righteous Sex Life are made understandable.

This work is an epoch-maker in the history of Practical Psychology. Not alone in the realm of sex life, but in every other phase of psychology it stands pre-eminent.

It discusses the Law of Vibration and how it works for business success and prosperity; it tells you how to raise the rate of your vibration for success, health and happiness. It provides you with the means of overcoming fear and worry and instructs you in how to get what you want.

It reveals the secret of staying young. It teaches the methods of scientific sleeping, scientific feeding, and scientific breathing; the education of the subconscious mind and how you may put it to work for your success; how you may save your children from immorality.

It shows how you may develop the powers of Hetero suggestion and become a healer; how constipation may be cured and surplus flesh reduced.

It brings out the laws of scientific thinking, of spiritual communication and mental telepathy; it instructs you in scientific exercising and developing the power of concentration and memory retention.

The laws of Visualization, Abundance and Stimulation are made simple and understandable. The means of finding your appointed vocation and of following the road that leads to your success are laid down in the clearest, most comprehensive fashion.

"Practical Psychology and Sex Life," with 72 chapters, 800 pages, is a text-book for every man and woman who aspires to greater happiness, greater prosperity, greater success. It is the daily guide of thousands—it will work its wonders for you.

Price **$25.00**

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PREFACE

The human race in every respect is as yet only in swaddling clothes, but when it comes to questions of sex, intelligence and sex knowledge in the United States, it has not yet had its "eight days of presentation in the temple."

This book therefore, contains valuable information for the reader of either sex and in particular for husband and wife. No young person anticipating marriage, ought ever to take that solemn and holy step without first having read this volume. The tragedies every day enacted in and out of the divorce courts are sad commentary upon the necessity of this knowledge being grasped by those who have already launched their matrimonial bark upon the sea of life.

Any home that is marred by inharmony, by fault finding, by disagreement or misunderstanding should first turn to this book before any steps looking to separation between husband and wife be taken.

Ninety per cent of all divorces could be prevented if the information contained in this book

and in Practical Psychology and Sex Life, by the author, were in the hands of married people and were religiously followed.

These facts if coupled with an understanding of character analysis and of the type whom each should marry, will solve absolutely a great majority of all marriage problems.

This is a companion book to "Practical Psychology and Sex Life" and "Beaconlights on Sex.." Every person, man or woman, whether contemplating marriage or not, and every married person ought to familiarize himself or herself with the principles outlined in these volumes.

INTRODUCTION

It has been said that both the medical profession and the legal profession have made the statement that 99 per cent of the divorces are due to improper conception of what should be the sex relationship between husband and wife. I know in my own practice more counsel has been sought, both for personal happiness and for health because of faulty sex practices and misunderstanding of the sex relationship than for any other one cause.

Indeed some of the world's authorities on Sexology assert that without a single exception, every divorce has to do in some way with sex relations, meaning of course, inharmony, mismating and misunderstanding between husband and wife in their sexual intimacies. Other good authorities contend that at least one-half of all the world's misery, sorrow, troubles, grief, pain, anguish, trials and tribulations, are due directly to inharmonious sexual relations, while Freud, the father of psycho-analysis, claims that all sickness has to do in one way or another with the love impulse, libido. Freud has been greatly misinterpreted in many quarters by well meaning people who over emphasize what he writes about sickness and sex. I think it is fair to Freud to say that his ideas that all illness has

to do with sex love, affection and impulse are essentially sound.

So you see that the major part of human happiness depends upon correct sex adaptation.

The normal adjustment of the sexual practice therefore in a regulated life, in marriage, is the big desideratum. If most of the human happiness is wrecked upon the shoals and reefs of ignorance of proper sexual relations, it is apparent that this book, which not only teaches how to select one's physical, mental and spiritual mate, but also teaches the way to have sexual harmony, is of utmost value to the human family, not only for those who are contemplating marriage and those who have been married and do not get along well together, but also for those who have not yet thought of the marital state

This book has been written with a view to giving safe, sane and scientific knowledge along sex lines so that the great percentage of divorces will be reduced and unhappy homes be restored to harmony, peace and joy forever.

There will be many things in this book which to the untutored will at first seem rather frank, not to say startling in the actual information they impart. The strange thing about man is that when it comes to reproduction of the

species, the care and development of the sex instinct and sex life, he knows less about himself than he does about animals.

Hitherto we have not been ashamed to talk about the breeding of horses, cows, bull-dogs and hogs, but when it comes to the discussion of human eugenics and the scientific procreation of the highest life of all of God's creation, we have been deaf, dumb and blind.

I have for several years been giving special lectures on sex, scientific reproduction, procreation, and sane sex living in general. Now and then, of course, there is a prude in my audience. Out of the hundreds who hear me each time I give this lecture, it is expected that occasionally I will find some who take offense, but this much I know, if I see prudery is stamped on their faces, I feel assured that those persons are living an irregular sex life themselves and probably guilty of the grossest kind of sex irregularities. There is nothing immoral or unmoral, there is nothing indelicate, indecent or wrong in the proper function of sex unless our thinking makes it so, and the person who is afraid to discuss or listen to a discussion on safe and sane sexual science in my estimation is hiding

his or her loose and immoral sex irregularity behind the guise of prudery.

I repeat that I think most prudes are sex irregulars themselves. This prudery has been so carried to extremes, as I have pointed out elsewhere* that man knows less about his sex functions than any other animal?

In the lower animal kingdoms, sex acts merely as instinct, but with man, instinct is not enough. With the lower animal it is purely a response to nature's command to procreate, and when the spell of the season for mating seizes the female of the species, that is the all absorbing thing in her life, but with man it is different. But how many know this? I dare say not two per cent of people, married or otherwise, have even a half-way understanding of how sex should function in their lives.

We recommend that all married people, newly weds or forty-year-old weds, read this book together. There may, however, be some sections which it would be better for the man to let the sensitive wife read by herself.

In Practical Psychology and Sex Life I show that it is possible for most all married persons —no matter how long ago their marriage took

Beaconlights on Sex.

place or what the difficulty in their sex life, can participate in the sexual act with enhanced satisfaction and enjoyment.

I also show that this relation can be lived and practiced up to the age of one hundred without loss of youth, buoyancy and charm.

In the same book I show that if the married pair does not have proper sexual union; if one has pleasure only at the expense or pain to the other, it is nothing but masturbation for both. In Practical Psychology and Sex Life, I show that there must be the proper preparation of both body and mind long in advance. If instructions there given are followed out, both husband and wife may participate in the sexual union to mutual enjoyment, for an hour, two hours or more. Improper sexual union leads to weakness, physical and otherwise, and this in turn is responsible for the great number of divorces which occur between the tenth and the twelfth year of married life.

It is not my purpose, in this book to reiterate what has been said in another volume, but to take up from the point we left off in Practical Psychology and Sex Life, a second angle of the greatest function of life and the sound readjustment of sexual hygiene.

PSYCHOLOGY OF SEX
HOW TO MAKE LOVE AND MARRY

CHAPTER I

THE GREAT SEX URGE

Hard as our good "purity" moralists try to evade the question and deny the fact that there is, back of all love making and all home building, a sex urge, the fact yet remains that this is true, despite the fact that eighty per cent probably of our good, religiously raised women emphatically deny that there is anything in their whole physical nature which has attracted them to their husbands and led them to the marriage altar. I say, despite the fact that they loudly deny that there exists any physical attraction at all, the truth remains that if you were to remove the physical attraction, there would be no marriages.

To say that we have progressed somewhat in our sexual evolution to have reached the stage of monogamy, is to say a whole lot, after all. We are working toward the goal where there

will be not only no more harems, but no more polygamy.

This can only come, however, by education. As long as there is not a harmonious relationship existing between the husband and wife sexually, just so long may we expect that man will be polygamous. But when the light comes and each person understands his and her own physical makeup and will play the game of sexology fairly, polygamy will have been anulled forever.

There can be no paradise so perfect as is to be found in a home where both husband and wife live a rounded out trinity of love—mentally, spiritually and physically.

This is not the case, I believe, in ninety per cent of the homes in America. We have been reared in ignorance, in our prudery we have been proud of our "innocence" until the average man and woman goes to the marriage altar as ignorant of important facts as a child upon entering the first grade in school.

What would be thought of sending a man out into professional life without giving him training and preparation? What should we think of turning a great bank over to a novice who knows nothing about currency, banking, monetary rules or exchange laws? What should we think of

turning into our public schools next season, when the doors open for the coming year, a drove of unprepared men and women to teach the youth of America?

Absurd! Foolish! Impossible! we exclaim.

Aye, 'tis true, but my dear reader, it is just as foolish, just as absurd, just as impossible to countenance a betrothal, be present at the marriage ceremony, throw our rice and old shoes at the "happy couple," and expect them to be proficient in their sexual relationship without any training, as to think we could have any other professionally competent people without training.

What of instinct, you say? Away with your instinct. Instinct teaches a cat how to take care of her kittens, but instinct does not teach the average father and mother how to raise a family, else we should have no prodigals, no jails, no drunkards, no rakes, no spendthrifts, no white-haired sorrowful mothers and no tottering, disappointed fathers, because of the way-wardness of their boys and girls.

If instinct had as much to do in the family of man as it has in cats, we might grant something to instinct in matters of sex, but it has not.

There is a great difference between man, who has been taught to use his mind and reason, and the lower animals. Despite the fact that man is an animal, there is a great gulf between man and any of the lower animals, and that gulf never can be bridged by our "purity leaguers'" instinct.

For instance, this book is going to explain to young married people how coitus (sexual intercourse) should be properly effected.

Those who have a knowledge of the scientific side of sexual relationship know that there are over forty positions in which the sex act can be practiced and participated in for giving the greatest amount of life, health and strength in mind and body.

How many positions does the ordinary couple in America know? I daresay one or two, and at that they are repulsive to the woman, unsatisfying to the man and are positions which bring pain and agony to the wife and half satisfaction to the husband. They are, moreover, such "instinctive" unnatural positions that eighty per cent of your women have some form of female trouble, all due to a misunderstanding of sexual science.

Instinct! Ye purveyors of morality clap-trap. What do you care about the suffering of womankind so long as your narrow-minded ignorance prevents women from understanding how sexual intercourse should be practiced. Continue your "instinctive" advice and you will continue to have a race of polygamous men with women sitting at home wondering why they have lost their power over their husbands, with the divorce courts grinding out a greater number of divorces each year, and the children having been born in a hodge-podge, catch-as-catch-can-happen-chance way, sitting at home and asking their mother why it is that the father is not there.

Ye "instinct" propagandists look around you and read the record of your divorce courts, see the slime of your red-light districts, read the stories of the multitude of prostitutes and of the men who, married or unmarried, patronize the halls of infamy.

There you have it, ye moral "instinctive purity" propagandists. Wretchedness on every hand, all because there has been no training in the domain of sex.

But, I repeat, there is no paradise in the world and there is no heaven on earth that is equal to that pure home where husband and wife

mutually participate in mental, spiritual and physical delights.

For the time being the man who gets his sexual gratification from many women (I say for the time being), gets a greater physical thrill by giving chase to other women and experiencing a change of sexual pasture, but this does not last long. Mark you, there is no sexual enjoyment equal to that where both the man and the woman live sexually one for the other and the longer they remain faithful to one another, the more luscious are the fruits of the sexual tree.

When a man first breaks away from his marriage vows and goes "elsewhere" there is exhilaration in the hunt for other women and the following of the chase (for man is a natural hunter) but this thrill does not last and in the end all is vanity and ashes of sexuality are found in the place of a flower garden. This is the reason that many an old bachelor and many an old he-vamp at the age of forty or forty-five wants to "settle down" and have a pure woman for his wife.

But, without the proper sex training and knowledge of physical attraction and non-attraction in woman and man, and without the performance of coitus in the right manner and

place and under the proper conditions, monogamous physical happiness does not increase as years pass, but decreases.

Not only does the woman become cold and the man indifferent, but the time actually comes when neither can inspire the old time love thrill as in the youthful days of physical desire and another home has been smashed by the hammer of the purity-morality propagandists.

The purpose of this book is to help the husband and wife to get their lifelong mutual love, respect and happiness, and find complete satisfaction in each other without any desire for other men and women.

Someone has said "there is plenty of love outside of marriage—there is not enough love in marriage."

The directions in this book, if properly followed, will bring the love from the outside in and keep the love inside from getting out.

To love one soul for its beauty, grace and truth is to open the way to appreciate all beautiful, true and gracious souls, and to recognize spiritual beauty, wherever it may be.

CHAPTER II

SEX HARMONY ESSENTIAL TO MARRIED HAPPINESS

This is a common sense book consisting of scientific recommendations in the interest of the sanctity of the home, the holiness of matrimony and a reconstructed sex life and practice.

If the statistics which we have been told are correct, namely, that eighty per cent of the men of this day are or have been infected with one or other of the social diseases, it is a trenchant commentary upon the polygamous practices among the male members of this generation.

I am convinced not only that men of this generation, but the young men of the coming generation have seen enough of the polygamous life and its deadly trail of wrecked lives, infected bodies and broken hopes to eliminate this evil. Polygamy, whether practiced openly or secretly, can produce nothing but death—death of the sex life, death of ambition and death of love.

The very man who has indulged in a polygamous experience is the first man after a few years or a few months of this deadly practice to cry out against it.

The man who has practiced that secretly for ten or twenty years is the one who will take the stand at a stag party and announce in sonorous voice that the end of polygamy is vanity—all is vanity. Therefore, experience both of young men and the older men verify the fact that polygamy is not what it is cracked up to be.

I am sure that all men of today want to get rid of the old secret polygamous life. All they need is proper education along these lines, with the proper education of the women, to stamp upon the head of the serpent polygamy and crush it unto death. And the way this will be accomplished will be by following out the rules as outlined in "Practical Psychology and Sex Life" and in this book.

As the women of the race have been taught to think sexual union immodest and immoral so that they cannot respond in a proper marital sex expression, the married man loses the zest for ideal cohabitation and in a few months or years is so disgusted with his home relationship that he launches out in new sex adventures. And another polygamous man has been made.

A man cannot continue to have proper sex union with his wife if she is repellant, unresponsive or cold. When there is no enjoyment for

both, both become either repellant or disgusted. Then the man seeks his sex gratification elsewhere and another polygamous man has been added to the row of the millions before him. And, a women cannot continue to have satisfactory sex union if the husband is ignorant and inconsiderate of her physiology and feelings. Most women today do not know that there is in their makeup at least two rising tides of the sex urge each month.

In order to effect a reconstruction of the whole marital sex relationship, man must first consider the physiology of his wife. The wife in turn will do well to consider the strong sex impulse of her husband. The two together, considering each other's feelings will be able in the course of a very short time to make it possible for the wife to realize and to know and to even anticipate the season during the month when her sex life will be at high tide or low ebb.

Owing to our ignorance of this question, man has deprived himself of the glamour, of the glow, of the romance, of the joy and of the pleasure which accrues from a proper understanding of the woman's physical makeup. She, likewise, because of ignorance, has never been able to understand herself. It, therefore, has been of

very recent discovery that woman possesses these sex rhythmic tides.

This means that there is no pleasure for the wife and that the husband loses the very thing which he has believed so necessary for his physical, mental and spiritual development.

He blames his wife's "coldness" instead of his own lack of art. Then he seeks elsewhere for the things she could have given him had he known how to win them. And she, knowing that the shrine has been desecrated, is filled with righteous indignation, though, generally she is as blind as he as to the true cause of what has occurred.

I repeat that a man does not want this to occur. Both man and woman when they enter upon the solemn sea of matrimony enter their bark and launch upon the uncharted sea of life experience with the ambition, desire and longing for perfect happiness. But perfect happiness in married life can only be consummated and experienced by a mutually agreeable sex relationship.

Man is as guilty as woman in permitting himself to go "elsewhere." He and the wife are both guilty because of ignorance. A woman cannot be forced to enjoy marital union at all

times and a man is so constituted that continued restraint from sexual indulgence snaps for him the cord of marital love. Therefore, it is most important that each should understand the physiological construction of the other.

It behooves both man and woman to try to understand each other's makeup and to profit thereby. Only by each one understanding the other, can the sure road leading to the greatest happiness be found.

We are going to explain in a part of this book the three rhythmic sex tides in woman when her husband and lover can approach her so that both may have mutual enjoyment in union.

Some women have three, and others two distinct rhythmic sex tides during the month. At such a time if a woman has not been interfered with, she responds to the enjoyment of her husband. The man also has rhythmic sex tides when he also will have a fuller enjoyment of the sex relationship. This must be borne in mind by both husband and wife as they enter upon the holy bond of spiritual and physical sex union.

Man has so long considered that his wife should be his mistress, that he has expected too much from her and so has forced his own opinions and his own feelings so much to the

fore front that the rhythmic sex tides of his wife have not only been interfered with but deadened.

"Due to mis-teaching of the centuries and a misunderstanding of the real sex life and function, we have gradually grown into a race of sex prudes filled with mock sex modesty as well as ignorant silliness and because of this mock chastity, many married people try to ignore the sex impulse, the sex gratification and the sex influence.

"They try to dam up the fertilizing tide of life, but though they are unconscious of what they are doing, they tend to reduce the richness and beauty of marriage."

Whether people of this attitude of mind realize it or not, there is a pull or a sex attraction underlying the mental and spiritual attraction in marriage. This is true in the life of every man and woman who has ever gone to the sacred altar of marriage—if they were normally sexed and married for love. Deliberately to ignore this and to refuse to recognize it is to rob both husband and wife of the spiritual and mental companionship which both desire, expect and should have in order to secure the greatest amount of marital happiness. For mental and spiritual completeness is reached only through a harmonious and mutual sex enjoyment.

It is, unfortunately, true, that some people still believe the sexual instinct is for reproductive purposes only. They contend we should never indulge in sexual intercourse unless it be for the purpose of bringing a child into the world. The act performed without such aim in view is stigmatized by them as carnal lust, as a sin. Some even say that such an act is equivalent to an act of prostitution. To argue the question with such people would be sheer waste of time.

Monogamy (marriage with but one woman) is, when a couple understand one another spiritually, mentally and physically, beyond a doubt, the ideal way of living. Yet I dare say there are not ten per cent of the married people in America at least (other countries have shown more sense in educating their people in sex matters than has our own) who really enjoy to the full their mental, spiritual or physical relationship.

For, mark you, there cannot be the highest enjoyment of mental or spiritual experience between a husband and wife unless there is the greatest amount of enjoyment in their sex life.

While the majority of men are not satisfied

with one mate, the number of women who are not so satisfied is exceedingly small.

It may be early in this book to make such a statement as I am about to make. The average woman will think that I am pro-male, that I am "just like a man," that I have no consideration for her feelings, for her makeup, for her sensibilities. I assure my women readers, however, that if they follow the teachings of this book, they will see that I am their true friend. I am not yielding the man any more license than he should have, neither am I condoning the short-sighted, whimsical behavior of "contrary" women. I am playing the game fairly with both sexes. Follow me through and you will agree.

Dr. W. J. Robinson of New York City has, no doubt, given more general counsel and explicit advice and treated more men and women in matters of sex than any other living physician. He says that while "I believe that man has a polygamous nature, I also believe the most frequent cause for a married man visiting prostitutes or having a mistress or lady friends, is found in the wives themselves. Many wives drive their husbands to other women and are alone responsible for their suffering, for the

cooling of their husband's affection, perhaps even for their desertion."

I am not boob enough to think that a woman can become a mere sexual machine. I recognize the rights of women, and a few of the rights of men, but I am convinced that nearly every normally sexed woman can be so wooed and loved and prepared (if she will drop her prudish notions about "decency" and that sex acts are wrong and "sinful") that she can indulge in mutually pleasurable coitus with her husband as often as any reasonable and sensible man may desire. Of course, if you marry a brute or an impractical, unreasonable passionate lord of creation, who wants to exert his lordship, that is a different thing. A man may expect too much, just as a woman may give too little. In Sex Tides in Men and Women in this volume, I make it very clear that there are times when some women are unable to give themselves to the whims and calls of their husbands, and the man who expects and demands this of his wife, is steering his matrimonial bark directly to the shoals of disaster. On the other hand, in the same chapter, we point out the way to know the time and season when the good wife can respond to the sex call of her mate.

The purpose of this book is to instruct both the men and the women so that one shall not demand more than the other can give, or be sexually superior in mind and lord it over the other. If wisely read, this book will start every married man and woman who have not got along well together—whether they are just married or have been married twenty-five years—on the right path to marital happiness.

But before we take up this phase of marital experience, I think it would be better if we begin at the beginning with courtship then with marriage and what happens after marriage.

CHAPTER III

WHY PEOPLE MISMARRY

The real reason why so many people mismarry is that they do not understand how to select their life companions.

Their countless tragic failures in this field usually can be traced to one of the following:

(1) Want of ability to analyze character so as to realize what type one is marrying.

(2) Mistaking the physical attractions of the woman during her "mating season"—which is at least once or twice a month for the normally sexed woman, as is outlined later in this book.

(3) Mismating of the sexual organs.*

(4) Lack of knowledge in selecting a sexual mate. (This topic will be taken up later in this book.)

But beside the foregoing important reasons why there is so much mismarrying, there are many others which have caused untold agony and many marital tragedies.

*See later in this book and in Practical Psychology and Sex Life and Beacon Lights on Sex.

Adventure

(5) Sacred and great as the ordinance of marriage is, important as is marriage, there are nevertheless every season thousands of couples who actually marry in a spirit of adventure. They will "do anything once" and after they have done it as an adventure, most of them have wished to goodness that they had not tried marriage on the basis of this "do anything once."

So, if a couple marries in a spirit of sheer adventure, when the spice and the thrill of their adventure is past, they will begin to wish that they had a little common sense love mixed up with their adventure.

(6) **Remember, doubly remember and then remember again, that there is nothing in all the world that can take the place of real love, and trebly remember that every little love wind that blows is not necessarily a love blast. Remember, and quadruply remember, that love may go where it is sent. As the old-fashioned moralists believed, to love properly, a study of scientific selection of the mate attended by a lot of good common horse sense, has a whole lot to do with saying where love will go. Love goes where it is sent, but a careful study of character**

analysis, of human types, of how to select a life companion, contributes greatly to sending love into the proper place.

Business Reasons

(7) (What the French mean by "marriage de convenance.")

In diplomatic circles on the continent, mismarrying is often perpetrated by cast. A prince must marry a princess, a duke a duchess, irrespective of whether Cupid has attracted them to one another or not. Here in America, we are aping the continentals by marrying for money or for business or social reasons. But filthy lucre and business reasons can never take the place of love.

For a Home

(8) In this age of complex competition where it is so hard for the female of the species to make a living without taxing her physical strength to the utmost, many a poor girl marries to get rid of the drudgery of the factory, shop or store, thinking that anything would be better than work.

I know of a woman who married a man of means. In a few months, her health was run down and she was a physical wreck. When the

physician told the husband that he had given both syphilis and gonorrhea to his wife and that she was in a most critical condition, the husband said, "Well, don't blame me, I told her what she might expect."

The poor young wife confesses that she had married for a home, she was tired of trying to make ends meet but she had no idea that the social diseases were as terrible as they were painted.

Under no consideration should any woman or man undertake marriage unless it has been the result of ardent love after the wisest study of the individual in temperament, makeup, type in social and intellectual tastes.

Marry the First One Who Comes Along

(9) The horror of being an old maid, of being left out in the cold, the fear of becoming the subject of gibes that she is a spinster, has pushed many a woman who would otherwise be a wonderful companion and mother into a pool of marital failure because she did not wait until the right man came along.

There is always someone for you. The moment the bubble bubbles up in your conscious desire for a mate, nature in its wisdom has al-

ready anticipated your desire and has prepared for you someone who is just the mate you need.

I say nature has anticipated your desire. She never makes a mistake. For instance, in Paraguay, after the war had killed nearly all the male members of society, nature began immediately to adjust itself so that there were more male babies born than females. Nature takes care of her own and whatever loving or desire you have in your heart for a life's companion, that longing is wholly proper and already provided for by mother nature.*

"Beauty"

(10) Many a man is carried away by the doll-like makeup of the "she vamp." A little paint and powder mixed and other cosmetics from the drug store around the corner, put on the features to hide the real expression beneath, has fooled many an aspiring husband and also wrecked the woman's life. If one does not understand character analysis, cosmetics and perfume may make a woman seem like the Queen of Sheba, although she may have the disposition of a wild cat.

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*How to Visualize for Life's Companion. See How to Visualize, Rules for Visualizing and Practical Psychology and Sex Life.

Beauty is as beauty does. When being attracted by beauty, let it be the beauty of disposition, the beauty of service, of tenderness, kindness, consideration, the beauty of expression and of genuine love.

How many an unsophisticated woman has married a beau brummel and only found it out after her heart aches were as numberless as the ticks of the clock.

Beauty is the expression of the soul shining through the features of the owner. Beauty is not a painted skin stretched over a bag of bones.

Love at First Sight

(11) As already mentioned, our love may be guided by an understanding of character and a knowledge of how to select one who is suited to us. Irrespective of this, many good people pride themselves upon falling in love at first sight. Marry in haste and repent at leisure is a phrase that has come into being because there is a reason. Grant that you may fall in love at first sight, it will be a thousand times better for the majority of people, however, if they will wait a little while to see if their first-sight-love is real or not. Surely if you have fallen in love at first sight, if the love is genuine and your

"ideal" is true both of you can have the grace to take time to see if it be real love at first sight or if it be only a passing mutual fancy.

Extended Courtship

(12) There can, of course, be the extreme opposite to love at first sight, if the love fires become dead embers by too long waiting. Many things enter into the solution of this problem and the most important element to consider is "remember that there can be no love match without sex attraction" that when a couple have delayed marrying until thirty-five years of age or later and they have observed sexual continence (abstaining from sexual practice) they have by this restricting of the sex desire, made dormant or actually killed their sex life and there can be no happy marriage where there is not proper sex expression.

A woman who had been going with a man companion for about fifteen years finally married him. She happened to meet some friends she had not seen since her marriage. They knew the husband and inquired about him. Her reply was none too enthusiastic. She had been married six months and realized she had made a mistake. One of the friends said, "If you

are not happy, why did you marry John. You've been going with him for fifteen years and you ought to know him by now."

Because Others Do It

(13) Then again, there are those who marry just because others marry. They had no libido, that is, normal sex desire. Whether they are attracted as they ought to be by the opposite sex or not, does not matter. They marry because it is the habit of some people to marry and they think they are going to find something in married life that they are missing in the single state. They bring a vast amount of suffering into the lives of those they marry as well as great disappointment to themselves.

They are not so constituted as to be close companions, to be lovers, or sweethearts. Simply because they see other people happily married, they think there must be something in it and they want to know what it is.

To my knowledge, a certain young man has proposed to some eight or ten women. He is now thirty years of age, a most charming young fellow, yet he runs around popping the question wherever he sees a chance. I asked him one day why he proposed marriage to so many

women. His reply was, "there must be something in it, so many people marry." This man being devoid of sex power, and deficient in sex love, cannot make a suitable companion for even one like himself because back of love, after all, is that sex attraction, that magnetic pull, that cosmic sex urge, whether we admit it or not, and the person who is deficient in sex life is also devoid of the nicer, finer qualities of lasting affection and tender love.

Those who read the rules of this book for the selection of their life's mate, will not be duped by some unsexed, well-meaning man who has learned fervent love speeches and committed to memory ardent expressions of love, or who writes his love missives with a pen tipped with flame. It does not follow that he is insincere, but he wants to get what other men have—a wife. There must, he argues, be something in it, so he is doing his darndest to see what it is, and if some well organized, normally sexed woman is won in this fashion by this sexless kind of a male, nothing but disaster can follow.

To Get Even

(14) There are foolish people who have tried to marry someone they thought suited to them

and when they failed, have deliberately married someone else just to get even with the one they wanted to marry. You say, absurd, nonsensical and foolish, so say I, but there are people who do just such nonsensical things.

Intrigue

(15) I know of a buxom young vamp who was desperately in love with a man who cared very little for her, that is, she thought she was desperately in love. She loved his pocketbook really, so she took every occasion to be in his presence but accompanied each time by a different man. She was able in this way to intrigue the money man into wanting to marry her. When he saw that she was the object of other men's devotion, he thought it was about time to grab her himself. Both lives were wrecked within five years. She has been a divorced woman for more than ten years. She has repented in sack cloth and ashes many, many times I dare say.

For Gayety, Display and Dress

(16) Just as some people marry for diplomatic reasons, social standing, or money, so there are other well meaning but foolish people who

marry for gayety, display and dress. They like the white lights in the social whirl that someone can give them irrespective of love; they yearn to dance along the great white way as they see it, and so get their love feet caught in the marriage tanglefoot only to wish that they had their feet untangled.

Marrying for a Lark

(17) The most important step in a person's life is that of marriage beyond a doubt. Home may be a paradise, or it can be as poignant a place of suffering as Dante's Inferno.

Next to marriage beyond a doubt comes in rank of importance the selecting of one's vocation; but what happiness has a successful man if his home is inharmonious. What doth it avail a man to become rich in this world's goods, have fame and power, if his paradise is turned into a cess pool of human jungleism, and yet there are every year on the dockets in the courts of domestic relations throughout the country, names of people who, after getting marriage licenses, had run off "on a lark" to be married. Married for a lark. Blessings on them, we invoke. They will need all the blessings we can send.

Anxious to Announce Their Engagement

(18) It seems to be a natural thing with many women, particularly at certain ages of their development, to want to announce their engagement. This is in every walk of life, but I suppose it is more noticeable in college circles where the young people have been together during their college life. They are about to graduate, and want to let all their friends in and out of college know that they have made a happy choice of a life companion, especially if the man or woman happens to be popular in college circles. One young lady I know was an athletic hero worshipper. She adored anybody who wore a baseball suit or football uniform or excelled in any feat of strength. She "fell for" a captain of the football team in her university. She really was loving the football more than she did the man, but nevertheless, the art of winning was well developed in her and she persuaded the "Captain" to consent to an early wedding. It was announced before the last game of the season was played. The marriage took place before college days were over, but in time she came to rue the day that she ever played her wiles to entangle the football captain. Their

natures were entirely different. He was of coarse texture and she soft, a contrast which according to character analysis, always forecasts storms and hurricanes for the matrimonial bark.

She won the "Captain." I might say here that all women do the selecting, anyway. Men pride themselves that they propose. Maybe they do—some of them—but, believe me, they propose to the women who have "set their cap" to get them, which is fair enough at that. Why shouldn't the female of the species have as much right to say whom she will entertain and whom she wants to marry, as the homo of the species.

Love of Children

(19) There are types of both men and women who have a deep affection and fondest love for children, but they expend so much of this affection upon their offspring that they have none left for one another. The husband is merely a convenience to raise the family, or the wife is merely a convenience to have children and to take care of them. Beware in selecting your companion of such an one. Study the back of his or her head, as shown by the chart in this book. Where there is a pronounced cut-away from the base of the brain to the neck, it is sure

evidence that there is lack of love for one's companion (that is where the neck does not come up at all in rather a full rounded way to meet the base of the brain). However, there may here be over-development. This will indicate a man or woman possessed of too much sexual life. Look at the chart and make the comparison, and you will be able to know the types and prevent martial unhappiness, possibly marital tragedy, so far as sex life is concerned.

Social Circles

(20) Just as some marry for diplomatic or business reasons, so some marry because of the social standing their marriage may give them. Cupid is already frowning upon that man or woman who is thinking of so prostituting the tender bonds of love by marrying, using the marriage as a ladder to be a social climber.

To Pay Debts

(21) Tragic as it sounds, yet there have been many (and there are to be many this year and each succeeding year) of the finest type of young womanhood who were married by the cunning of some scheming match-maker or because of the financial pressure in the home, for the pur-

pose through marriage, of getting enough money to pay off old debts.

That person or that parent who would sacrifice upon the altar of expediency, the dearest thing in all God's creation, affection, just as a convenient method of meeting debts, either is blind, or deaf and dumb to the nature of pure love or else is the deepest dyed villain that nature can make. Beware of marrying to pay financial debts. The filthy lucre and love don't make good mixers in that respect.

Dare You

(22) There is another type that goes one step further than those who marry for adventure or for a lark and that is the couple who have the venturesome spirit up to the nth degree and become dare devils in the trial for marriage. It may be all right to be a dare devil in some things. Those who have read some of my other books know that the author once held the "championship of the world" for "dare devil bicycle riding," but, believe me, boy, although the dare devil spirit might have been there once for athletics and for risking my neck, I would rather perform a hundred years at dare devil

bicycle riding than to live one day in a dare devil matrimonial escapade.

Those who like to get thrills out of life may get a real thrill by running off to be married on a "dare," but there will be other thrills to follow, and when the pair discover that they are mismated and mismarried and they miscalculate and misfire, there will be plenty of thrills but not the kind little God Cupid can so wonderfully bestow upon those who play the rules of the marriage game the right way.

Marriage Becomes a Habit

(23) And there is the other extreme of this dare devil type; those who seem to have got into the habit of getting married. They have not made a success out of the first four or five attempts, so they are willing to risk another one. As for those people, despite counsel or advice to the contrary, they are going to go on their way of multiplicity of marriages as long as the laws of the country will allow, but the fact that they mismarry is evidenced by their repetition. If one has the habit to marry, he should, before he launches upon the next marriage spree, if he is looking for real happiness, take a course in character analysis, make a careful study of

how to select a companion, as outlined in this book, and then if he be a careful student of sexology, he may yet settle down and have a real happy union.

The fellow who has the habit of marrying may or may not feel as though Cupid can pierce him in the same old fashion year after year in the same old way. That may be for a while but there surely comes a time when, as Hamlet told his mother, the "heyday of love in your blood" is tame. Alas, that so many people mismarry in elderly life when the heyday of love in their blood is tame. Heart must call unto heart, soul unto soul, spirit unto spirit and love unto love. Otherwise there can be no happy marriage. With genuinely mutual love age makes no difference.*

Marriage for a Housekeeper

(24) While there are some women who have been forced into marriage by economical condi-

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In Beacon Lights on Sex, the Author shows:

Hope for women over forty. Women most charming at forty-five and how to be so.

How to hold your husband after forty-five. Women not old mentally or physically. Sexual vigor should not atrophy at forty-five or fifty.

How to have complete sexual harmony, irrespective of age, type or condition.

What to do when not properly mated to insure wedded bliss and matrimonial happiness.

tions, that is for a home, there are others on the male side of the human family who marry to have somebody be their housekeeper and cook for them. I know of one man who had had one disastrous marriage affair after another. Between divorces and fighting against giving his wives alimony, he spent a lot of essential time with other women. When he neared the marriageable dead line of forty-five, he thought it was about time to get over the program of scouting around and chasing other men's wives and settle down to have somebody cook for him. He did but he sure got well cooked in the experiment. He had been so loose in his "affairs" and so prodigal in his sexual animalistic appetites of every kind, that he no longer knew what the sensitive spirit of love was but he needed a housekeeper. He figured that it would be cheaper to marry one than to pay her wages, and there was just that kind of woman "laying" for him. He got her. He has had her ever since. He got her grown son and his wife, too. He got his wife's mother and his wife's old father eighty-five years of age also. He got a cook—he got a housekeeper and he also got a big ready-made family that the housekeeper had to keep, he footing the bills. He made several ef-

forts to divorce the woman but despite the fact he had been through the mill before, he was not able to "cut it" this time.

The law of action and reaction is ever present in domestic activities. "Whatsoever a man soweth, that shall he also reap," in marriageable escapades or experiences as well as in anything else.

"You Would Not Believe It"

(25) Then there is another type of silly wife seeker or husband finder and that is the one who craves the privilege of saying that he or she "got" the other fellow. Perhaps he was a very popular gentleman in social circles. There were a dozen men whom the husband seeker might have married, each one of whom she could have loved and by whom she could have been made happy, but along comes this dashing, sweeping, enthusiastic gallant, of social fame, with no practicality, no common sense, but a whole lot of gush and mush, Parisian airs and "gentlemanly" manners, and wins the temporary admiration of the popular woman. Then to show the other fellows that they are not in it and he is the successful Lochinvar, he proposes and she is foolish enough to accept the offer and another mismarried couple start on their "joyful" honeymoon.

Spur of the Moment

(26) There is another type of marriageable boob, who marry on the spur of the moment, not even being prompted by love at first sight. Some have the foolish idea that they will never have another chance so "why not try it once anyhow?" They dash to the license court, double-quick it to the magistrate, hot-step it to the railroad station, and away they go on their tour of "wedded bliss." Neither used any head work in their marriage. They did not take time to listen to the promptings of the heart or the whisperings of Cupid, nor did they have enough common sense to consider the leap in the dark they were taking—but there are scads of this kind of mismarrying people.

Marriage Market

(27) We no longer have the slave block on which we sell human beings of the darker color, but there are some unscrupulous mothers who spend years in planning and scheming and contriving to pick out some "promising" young man for their daughter. The daughters are given no choice in the matter. They have been trained from infancy to look up and respect their seniors, especially parents, and when the

time for love mating comes, such daughters in gilded cages are not allowed to entertain the man whom their inclinations prompt to court because they have ever before them the spectre of their mother holding over their heads the dictatorial matrimonial gavel. At length it comes down with a bang on the desk of courtship and the daughter is auctioned to the highest bidder the mother has been able to find. And another unhappy home has been bartered and bought.

"Little Mother"

(28) The ways of the world are far from always being easy to find out. Why some youngsters have more burdens thrust upon them than others is beyond me to fathom. There have been thousands of little heroines who have become "little mothers" by taking the responsibility of raising the rest of the family and in the effort to rear the younger children, have worked out their lives and given the best they have and then became so tired, so weary and so weak that when maidenhood arrives or womanhood approaches, they become married to the nearest man just to leave home and its work, to get rid of the burden they have carried so long. It is the same old story. Love does not

come by shifting burdens. Burdens are transmitted into blessings by love.

Multiplicity of Engagements

(29) Then there is another type who seem to get the most thrills from the most engagements, until popping the question and breaking engagements become a habit. When one has indulged in this a number of times, it seems so easy and so thrilling to think that new adventures in love may be had by the snap of the finger (though at the expense of breaking the most solemn oaths that lips can utter) the habit has become so fixed that he loses all idea of what real love is. He cannot say whether it is a passing whim, whether it is a case of momentary physical attraction, whether it is a joy ride of thrills, or what it is, but just the same, that person who goes around breaking engagements and breaking hearts is in for a good break himself one of these days.

Lottery, Gamble

(30) Then there is that type who follow the race course or who would like to and have not the nerve or means or are too far away; who gamble on everything. They are willing to gamble in love. They even gamble and bet that

they will marry so and so. And they do. They sometimes think they win their bet by marrying but it is a losing bet in the end just the same.

Like Should Marry Like

(31) There are a host of love skeletons hanging in various marriage chambers because people have heard that like should marry like, blondes should marry blondes and brunettes marry brunettes. This is one of the biggest mistakes that the hearsay of marriage has to offer. There are some types that should marry types like themselves in order to be happy, while there are other types that cannot possibly achieve a happy marriage if they marry those too like themselves. Some should marry those like themselves and others should marry the opposite. This in itself is for extended discussion and cannot be taken up in a few pages. We therefore leave it to the reader's good judgment to learn for himself the principles of character analysis in the author's book, "Character Analysis—How to Read People at Sight." However, in the chapter dealing with temperament in this book, the reader will find invaluable information along this line.

Notoriety

(32) Again there is that type of human being

who is not happy apparently unless he is in the limelight. Lots of publicity! The more notoriety, the better. Every once in a while we see our newspapers flashing headlines across the first page relative to some famous man or woman who has taken another whirl with Cupid. Notoriety! But love is not fed on notoriety.

Physical Attraction

(33) I believe that more mismarriages result from interpreting a physical attraction as real love than from any other one cause. This is due to the lack of sex education. How many girls have been told either at home or by an authoritative teacher of eugenics that if she is a normal human being, she will every twenty-eight days feel a physical attraction for the opposite sex? How many know this? Not one out of ten thousand, and so with nature's regularity, every twenty-eight days or so (with some it is twice during the moon month), there well up mysterious sex rhythmic tides within her and the man who is the nearest irrespective of complexion, color of eye, physical proportions or age, may raise her sexual tides so that in her innocence, not knowing what it is, she thinks she is in love. The engagement is announced, in due time the

marriage ceremony performed, and in the course of time, a divorce granted.

Men shall not live by bread alone, neither shall love live by physical passion alone. It cannot be done. It has a whole lot to do in binding and holding true lovers to one another, but those who marry innocently or ignorantly on the physical plane alone, will end their experience in a most unhappy way. Rhythmic sex tides and how to know them will be found elsewhere in this volume.

Presents

(34) There are some people who delight more in getting gifts and presents than anything else in the world. They go around with their desire on their sleeve and their ambition wagging with their tongues. They are able to throw out hints to others about how they would like presents and gifts, that they get many and the more they get the more they want, and so they begin thinking what a wonderful shower of gifts they would get if their engagement to marry were announced. As this idea grows in their cranium, they cast about for somebody who will "have them." Marriage just to get presents!

I know one young fellow in college who had

this mania for presents and the idea that by getting married he would get a shower of them. He set his cap for the nicest little garl in the university and when she said "yes," the young fellow sent out over six hundred invitations to the wedding, invitations to relatives and friends and would-be friends and old-time acquaintances all over the country. Marrying for presents. The number of presents is no indication of oodles of love.

Resembles Parent

(35) For countless centuries men and women have perhaps unconsciously been seeking as their life's mate someone who resembles one of their parents. This is a study by itself and many books lately have been written upon it, but in a nut shell, this is the idea: The boy makes the mother his ideal and the girl makes the father her ideal, and all of their lives unconsciously the boy will be comparing every other woman he meets, that is, her virtues, with the virtues of his mother and the daughter will be unconsciously comparing the virtues of other men with the virtues of the father. This would not be so bad if they did always confine this to the study of the virtues of the parents, but

they go deeper than this. Unconsciously the boy grown into manhood allows himself by this "mother love" to be biased in selecting his wife. He picks out a woman who has hair the color of his mother's hair, whose eyes, gestures, hands, etc., in some way or other, suggest the mother. It is the old baby habit of childhood, mother love still prompting his selection for a mate.

Similarly with the girl. When she comes to select someone for a companion, of course she does not stand up every man by the side of her father and try to make a comparison or try to get one as nearly like her father as possible, but, however, unconsciously there ever is present this mental picture of her father, so that her final choice is bound to be someone who resembles in one or more ways the cherished characteristics of her parent. The influence of this mother or father love is just beginning to be realized and appreciated. Of course when the human race has had plenty of education along the lines of character analysis, sex knowledge, temperamental characteristics, when human beings know how to avoid those who are unfitted for them and how to select those who are

their natural mates, this unconscious parent love will be overruled by judgment—not so now.

There is, no doubt, a good psychological reason why the young man continues to say "these biscuits are not like those my mother used to make," although the biscuits are better, more tasty and served in a better manner. This unconscious mother love is still there and the poor bride weeps her eyes out because of this heedless comparison the husband makes between his mother and his wife—the biscuits are not like those mother used to make.

How Much of a Success Will He Achieve?

(36) It is not strange to understand why many women instead of letting love be their guide and good common sense their counsellor in selecting a companion, often cannot listen to the call of love because it is drowned out by other considerations. Such are the economic and social standards of today, that a man is judged by his outward success more than by his qualities of character. Even good women "size up" each man they meet and turn over in their minds the questions, "will he succeed?" "will he be able to furnish me with enough money to satisfy all my desires?" "can he give me the social

standing that I should like to have?" "can I ride on his bank roll into the halls of luxury?" Luxury never could take the place of real love, although I grant you, real love will nurture well where there is plenty of this life's provisions. Real love does not necessarily depend upon great "success."

Marry for Sympathy

(37) Many women among my patients have rued the day they married because they were "sorry for a widower." Their sympathy ran away with their own common sense. They thought they could marry the unfortunate widower, supply him with the necessary love and cook meals to his taste, besides keeping house to his liking and suiting all of the children by his first wife. Married life does not thrive on sympathy alone.

To Reform a Man

(38) The divorce courts are choked with the testimony of broken-hearted women who married men to reform them. There is one thing in this world that is absolutely certain; if a man will not reform before the marriage ceremony, there is not much chance that he will ever reform after. If he cannot run straight before he wins

the love of a beautiful woman, there is little hope that he will run straight after she is his.

Revenge

(39) Then there is another type, strange as it may seem, that actually stoops to marry someone for revenge, forgetting the law of life that every thought and every action becomes a boomerang for good or for ill. We can never hope to achieve vengeance and keep the poisonous arrows of revenge from shooting back at us.

Tired of Living Alone

(40) On one occasion when I was called upon to give counsel, I entered the home of a woman in tears who had cast her pearls of love before "swine." She confessed that she had been extremely unhappy alone and so allowed a certain man with whom she was wildly infatuated to call upon her and remain all night. This continued for some time but his visits became gradually further apart. Finally he would call her by telephone once in a fortnight while she at home was tearing her hair and beating the air in her sorrowful frenzy. I was called in to see if it was possible for me to get this man to come and see her again. She loved him, she was sure of that, but now she was quite sure

his love had become cold and he was pursuing another woman. There are differences of opinion, of course, in matters of sex, politics and religion, but my humble belief is that to attempt to decoy a man to enter any kind of relationship is an illogical, unpsychological and unscientific way of sending out an S. O. S. call for Cupid. Just because you think you are tired of living alone is no reason why you should put your neck into the marriage halter and run the risk of getting strangled on the gibbet of "misstep."

"He Will Have Money Some Day"

(41) At a time when I could not get one dime to rub against another, I heard a famous preacher say that the sons of the rich were to be pitied more than the sons of the poor. I could not quite understand that statement. I thought the preacher surely had the cart before the horse, but when it comes to some matrimonial adventures, I could mention, the preacher was stating sound doctrine. Money turns the marital balance to the wrong side more times than little cupid will ever divulge. I have known of girls who have picked out the man they wanted to marry, their sole reason being that

his father had money. He could give her yachts, silk gowns and fur coats. "He will come into money"—maybe so, but coming into money does not necessarily mean coming into love.

Family Tradition

(42) Some daughters are so trained and some men are so taught, that they dare not marry out of their sphere. Parents have held up before them false ideas that family tradition, the family coat of arms, the family tree is to be respected and loved more than the husband or wife to be.

It is all well enough to have a certain amount of pride in our family tree, but carried to its logical conclusion pride will find hanging on the branches of the family tree, if it went back far enough, thieves, liars, cheats, outlaws and murderers.

A man is what he is, not what his parents were. At least that should be the idea in a true democracy and surely for people who are in love that is the only safe rule to follow.

Don't fall in love with your family tree. The limb may break and you will have another fall. Fall in love with the one nature intended for your mate and save any other fall.

The Vacation

(43) The papers make light, or play up, at least, the numerous weddings following the vacation season. People are out of their normal surroundings during the weeks of their vacation. They are whirled away from the sordid things of every day life, they are taken from a familiar environment. Instead of the racket-making street cars and the engine whistle, the tick of the time clock and the orders of the boss, there are the songs of the red-breasted robin and the larks; the green velvet carpet of nature takes the place of the skyscraper and cement sidewalks, the silvery tinkle of the babbling brook and golden sunsets of poetic beauty, take the place of the alarm clock and the rush for the last car to work.

In such surroundings as these, who could not fall in love? The vacationist has nothing to disturb his mind, each one is out for a time of gayety, forgetful of the cares of life.

Most any unsophisticated girl could lose her heart to most any kind of a four-flushing two weeks vacationist lover. They are loving the ideal not the real thing. They think they are a case of two hearts beating as one, while in reality they are a pair of light-hearted and

light-minded creatures in a cage of "watch your step, there is danger ahead."

Wild Oats Sowing

(44) We have been taught that it is an excusable and even a proper thing for men to sow their wild oats. Society does not frown upon the man who early in life observes a code of rather loose morals. We say he is a man and that it is necessary for his development, he cannot be healthy unless he does sow his oats, and offer a million other excuses. So, after the wretch chases the butterflies of his sensual fancies to the end of the rainbow, he there expects to find seated upon the fabled pot of gold, a virtuous woman who can make him happy. He then thinks it is time to marry and settle down. The fires of his youthful power long have been burned out in his wild quest for more than life can give, yet, though he brings only the cold ashes of love and strews these at the feet of a virtuous woman, he expects that he can make her happy.

Society gives its sanction, the preacher pronounces the ceremony, the civil law countenances this blind effort of outworn love to make a happy home, and lo and behold, the whole works go wrong. Beautiful flowers of love do not take

root and grow in the ashes of faded sensual passion.

That woman who because society puts its stamp of approval on the sowing of wild oats, allows herself to be hooked up to a man after he has sown his sexual weed seeds, may let society throw rice and old shoes at the wedding and be wished God-speed, but even society's approval cannot forestall the whirlwind harvest which usually follows wild oats sowing.

Marry a Good Woman

(45) After a man has sown his wild oats, he finally makes up his mind to marry a good woman; so she mismarries and he mismarries because there can be no harmony between the two on a mental, spiritual, physical, temperamental congenial plane, when all the man had thought about was trying to nab a *good* woman. Such a man should have a few of the harmonious qualities himself and such a woman cannot be expected nor will nature allow her to harmonize on enough of the marriageable planes to make both happy.

And yet I should probably not go too strong at this for, after all, many men are ignorant of the real sex life of the opposite sex and while

they have spent their time and strength with loose women, actually believe, because this is still generally considered, that women have, or should have no sex desire or at any rate that her sex life is a secondary unimportant matter, about which she cares little and her husband less.

Show Window

(46) At other times men marry because a woman will make a good show window in which he can exhibit the results of his business and his genius in the way of gowns, diamonds and jewels. Show windows of any kind are not exactly conducive to real love or harmonious marriage.

Excitement

(47) There is another type of people who marry because of excitement—they usually get it.

Keen Mentality

(48) When we make a study of character analysis, we find it easy to understand why the mental type uses no practical common sense in selecting one to make him or her happy on the five marriageable planes. They think most about brilliant mental exercises and that the main

thing in a happy marriage is the fascination which brilliancy inspires. Remember, however, we have given you the five basic principles to be observed when you marry; the mental is only one, and just as man cannot live by bread alone, neither can man live by mental brilliancy alone. That is, it is impossible to do it and be happily married.

Weakling

(49) There are myriads of sex weaklings as well as mental weaklings walking up and down the face of the earth. A well sexed woman who marries a sex weakling is in for all kinds of sickness, sorrow and trouble, and the virile man who gets tied up to a woman who is a sexual weakling, is in for all kinds of grief, trouble and matrimonial mishaps. "The end thereof is death."

Expect too Much

(50) Then there is another foolish type of marriage seeker, namely, the one who expects too much of his or her companion and this one is a twin brother to the person who expects too much fun out of marriage. Marriage is a serious business and you cannot attach too much importance to mere fun in the marriage game

any more than you can in the business world, and you cannot expect any more from your companion than you can expect from your business, social or political associates. "Love beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." All this Paul has poetically said, but when it comes to marital love, there is plenty of evidence in the divorce dockets that no kind of love can endure every burden that can be laid upon it. When we come to think of the marriage state, we must reflect that it is practical as well as ideal. Therefore, remember that although Paul is right in his idealistic interpretation of love, when it comes to the practical interpretation of the same word, marital love will not always endure all this. It expects that the other person in the contract will endure some of the burdens which the married state entails.

(51) People mismarry who are sexually mismated and nothing but a harvest of matrimonial weeds watered by the tears of hoped-for happiness can be the fruits thereof.

If the reader will give careful attention to the rules which should direct married life as outlined in this book and its sequel, "Beacon-

lights on Sex," the number of unhappy marriages will be almost negligible.

Thos. Parker Boyd says: "There should be either a department in the public instruction to teach people the basic facts of love and marriage, or there should be a State provision for lectures, concerts and other forms of entertainment, to give special instructions as to the physical, mental and spiritual elements entering into the marriage contract and relationship.

Most people who are looking toward marriage are so blinded by the glamour of love, that they do not see the seriousness of the undertaking, and they need to go to a school of matrimony, and they need to have the common, horse-sense facts presented to them in such a way that they can undertake the greatest of all adventures with at least a reasonable chance for success."

We agree, doubly agree, and then agree again with Dr. Thomas Parker Boyd.

CHAPTER IV

HOW TO CONDUCT MAGNETIC COURTSHIP

Be courteous.

Many a person who has been considered a one talent man has climbed the ladder of success by showing little acts of courtesy, by being always alert to play the gentleman at every turn. Carry no "chips on your shoulder," be not easily provoked, allow no one so to ruffle you that you cannot always "come back" at him with a smile, and facial expressions of courtesy. No wonder the phrase, "After you, my dear Alphonso," had such a vogue. It is because we like it.

Newspapers that incline to the yellow journalistic style claim that they give the public what it wants. It is a safe thing to remember that everybody wants courtesy, and even the roughest member of the human family is bound to have his respect won by courtesy.

Here is a rule to be put down in your little notebook and never to be forgotten, if a man who is courting you is not invariably courteous and gentlemanly—before he marries you—you can just bet your bottom dollar that after he "has you" he will be decidedly less courteous than

he was before, and if a man in his days of courtship does not go out of his way to be courteous and considerate, you can just bet that after you are married he will be much rougher and cruder than when he was trying to put his best foot forward to win you.

To be successful in conducting a magnetic courtship, be courteous.

Be considerate. No matter how much experience a person has had in the world, or what his temperamental make-up, each one has certain highly sensitive ideas of right and wrong, of loving and hating. We should, consequently, make a study of the other person's type, make-up, characteristics, of his personal likes and dislikes and always be considerate of his particular crotchets and prejudices. Some things in the other fellow may seem odd to us and we can't always see why he can be so "funny," yet, if we are to be a real lover who can devleop into a lasting companion worthy of our mate, we always shall be considerate of the other's feelings.

Respectful. When we learn to be respectful and considerate of the other person's type and make-up, we have learned one of the little secrets of how to win the other person's love and the

big secret of how to keep that love after if has been won.

We should be just as respectful and considerate in every little turn of life after marriage as before.

Be kind. In one who cannot be kind, there is something lacking not only of refinement and culture but of nobility of a soul. In conducting a magnetic courtship, not only should we make our best effort to be kind, but we should note the movements, expressions and vocal intonations of the other, for where kindness does not reign, brutality is bound to be supreme. Some men can be extremely ardent in their days of wooing and love making before the state and church has given them the license to demand of their wives the slavery of sexual exercise. Any physician and any lawyer can testify to the fact that a great percentage of divorces are granted because of the brute instinct asserting itself in the husband's claims of "marital rights."

There are many women who are not "cut out" to become mothers. They are not physically strong enough or so constituted as to give birth to children. Because of narrow pelvis or other physical peculiarities, a woman may not be fitted to deliver a child, and any physician with ex-

perience can tell of good women whose husbands have been warned by the physician that their wives should never have another pregnancy.

I know of one woman who had five Caesarean operations (the abdomen cut to take out the child) and yet, though the husband had been warned his wife could not and should not be pregnant again, that if so her life would be in danger, and despite the fact that the child had to be taken from her by the cruel Caesarean operation and the fact that the woman had begged and pleaded and prayed that her husband would not impregnate her, the thing continued. Of course not all husbands are like that. They are not all brutes, but if a lover cannot regularly show marks of kindness to his sweetheart and habitually bestow upon the object of his love, tender consideration, my advice to a woman being courted by such a man is to give no more consideration to his entreaties.

Look for good. It is easy enough to find fault and to pick flaws. The perfect person has not been made, at least not recently. You don't even find his sort in museums. Anyone who likes to punch holes in the disposition of the other, can find little blemishes without a magnifying

glass. Real love overlooks the shortcomings of the other and magnifies the good qualities.

In resolving to make your magnetic courtship a success, always look for the good. Perhaps this is where the phrase "love is blind" originated. Be blind to the little flaws, *to a certain extent.* The time to weigh in the balance the shortcomings of the other, is before the marriage ceremony has been performed. So, while you are looking for the good streaks, if the flaws irritate you, upset you, put your mind in doubt, make you suspicious, then look for the good qualities and wish your lover or swetheart all of the good things in the world coming to him or her, but for the love of your future happiness, don't marry him or don't marry her.

The person who is blind in love to such an extent as to see none of the flaws and not to weigh in his mind the why and the wherefore of his weaknesses, may have the blinders taken off of his eyes, after the preacher has tied him up. A whole lot will appear above the skyline of married life that you never thought was there. The time to find out the facts and prevent a tragedy of blindness in love is before marriage.

A good time. Show your sweetheart or lover a good time but do not be a prodigal. The man

should show his intended a good time without being a spendthrift. If the young lady is alert to the wisdom of a magnetic courtship, she will be wary of the fellow who spends his money like water. After marriage, he will be apt to keep her in hot water because of his prodigality.

In showing him a good time, be sure young lady, even though you have been betrothed, that you do not allow too many advances on the part of your fiance. They carry dynamite! A man does not necessarily honor, love and respect no matter what his protestations to his fiancee. Yet it is a fundamental fact in human relations that a man does not love and does not give honor or respect to the woman, be she his fiancee or not, if she allow indelicate advances. To have a good time dear lady, you do not have to make surrender of your womanhood, your dignity or self respect and acquiesce in your lover's appeals and entreaties about the rights and privileges of those who are engaged.

There is a time and place for everything says the proverb, and there is a right and proper place for physical attraction and the gratification of the sex desire as we later explain in this book, but the time and place are not before the wedding.

While the author has not minced words in regard to the impropriety of a girl or unmarried woman indulging in promiscuous kissing, caressing and love making, yet of course, they ought to be taken in connection with this statement of fact, viz., that the normally sexed woman will have at stated times, as we have already mentioned, a periodical sexual desire asserting itself and the danger of promiscuous love making either before or after the engagement, hinges upon these waves of periodicity—rhythmic sex waves. And while the girl should maintain a fine reserve in her conduct by all means, yet there is nothing wrong (despite the foolish teachings of our prudes) in her having a desire for sexual enjoyment. There is nothing immoral or indecent or "sinful" about the desire for sexual intimacy, the danger lies only in the way this is expressed.

The sweetnesses and the delicacies of a happy married home should not be anticipated. The right and proper place for them is after the marriage rite has been performed. The bride and groom who want to get the most out of married life will do well to read what follows in this book as to their conduct on the wedding night, both as regards proper rest after the festivities of

the wedding and the proper preparation of mind and body for the great experience ahead. This, however, as said above, is taken up elsewhere in this book.

On time. Keep appointments. It is not the purpose of this section which deals with How to Make Love and Marry, to go deeply into character analysis. The author has taken it up elsewhere and of course everyone contemplating marriage should take a course of reading in that subject. Here we are trying to show some of the fundamental steps in conducting a successful courtship so here it may be said that the man or woman who does not keep appointments and is always behind time, will be just as negligent in the other fundamentals of a happy married life as he or she is careless in keeping appointments.

In other words, you cannot count upon your lover in other important respects if he doesn't keep his appointments. He is apt to be just as fickle and just as untruthful in other respects of married life as he is in ordinary social etiquet.

Respect for religious principles. And, finally, there should be the greatest respect and consideration for each other's religious convictions and ideas. *Never interfere with your lover's*

religious belief. If you married someone of a religious faith different from your own, give him or her the same rights to "worship according to the dictates of his conscience" as you demand for yourself. Remember that in this age of thinking, where we are changing our opinions about business methods and other fundamental principles over night, we are likewise changing our ideas and opinions about religion at every stroke of the clock. What you think about religion today, you may change tomorrow and fall in with what your companion may believe is the fundamental religion. The formula today may be changed next week. So in your evolutionary religious development, consider the other's idea of religious faith, doctrine or creed and make all proper allowance.

In short be very alert to look after the loved one's interests. Make this the guiding axiom for your married life "The greatest pleasure lies in promoting the pleasure of others."

Look after your loved one first, yourself last.

In short, "do unto others as you would that others should do unto you" but do it first.

CHAPTER V.

SHOULD "LIKES" OR "OPPOSITES" MARRY?

Proper blending of color of skin, eyes, nostrils and hair.

Our temperaments are made up of many cardinal conditions, five of which are:

The Electric
The Magnetic
The Mental
The Acid
The Alkaline

Married happiness depends upon how well these five different points of temperament harmonize in the contracting couple.

When I was a minister and a Prude of Prudes, regarding the sex, there was a certain physician in the city in which I was a pastor, who took delight in shocking me with information about sex attraction. I used to think it was pure devilment as much as anything else but now I understand that he did it for praiseworthy reasons. He was trying to rattle the dry bones in my prudish cranium and awake my sleeping consciousness to a scientific understanding of sex life.

I used to listen with due courtesy but always found an excuse to slip out before his most enlightening recitations were begun. He was a man and a leader along sex lines far more advanced even than most of the physicians who had made a close study of sex relationship, attraction and antipathy. When he, therefore, told me if people were properly mated physically, mentally and spiritually, there was a more acute sex sensation, a more aesthetic mental and physical enjoyment, I thought it was all folderol and got out of his reach as quickly as I could.

I now see the Doctor's wisdom in trying to crack open my skull to let in a few stray sunbeams of sex knowledge which I have come to understand better. He told me that when people are mated properly, they get such an enjoyment from the sex practice that nothing in the world, in heaven above or hell below, could separate them. Of course I thought it was all base, low-brow passion but I now see that he was speaking from a scientific standpoint. Perhaps my good readers, some of you, because you have not been married or mated on the five planes necessary to produce a mutual state of mental and spiritual ecstacy in pure cohabitation, will think that this chapter contains as much folderol as I used to

think the doctor's statements did. But we cannot judge the world from our own little experience. The world has been brought to what it is by the experience of the multitude, and the person who has not been mated on the five necessary planes to generate the highest state of physical, mental and spiritual enjoyment cannot judge what should or should not take place or what can or cannot be comprehended in the enjoyment of people who are rightly mated.

To be properly mated, is to have been mated harmoniously upon five different planes (as mentioned elsewhere in this volume) as well as a harmonizing of the five conditions comprising temperament.

Should people marry like or opposite?

Yes and No.

In "Character Analysis," or How to Read People at Sight, I have explained fully the five human types and that each type runs true to form unless psychology has been used. There we explain the kind of type that can marry his like and the kind of type which should marry his opposite. In this book, however, we are going to take up the selection of matrimonial consort from another angle.

In selecting your life's companion, it is highly

necessary that you know the color of eyes, and hair, lips and nostrils of your intended.

Love is simply the mutual attraction existing between positive and negative forces, and the action of these forces is entirely dependent upon electro-magnetic conditions. The reason why any man loves any women, is simply because he has magnetic conditions which correspond to her electric ones and vice versa.

We mean by that, that each individual is permeated with magnetic electricity. There may be more magnetism and more electricity in one person than in another. There also may be more of this magnetism or electricity in one part of one person's body than in the same relative part of another person's body.

It therefore becomes important to understand how this magnetism and how this electricity in each individual manifests itself, may be pointed out and effectively used for our greatest success in the matrimonial state. We shall first take up the body in general and then study the temperament of the individual by observing particularly the skin, the magnetism and electricity of the skin, digestive organs, and lungs.

Electricity manifests itself in the states of gravity, receptivity, coldness and darkness, while

magnetism is always manifest by the states of radiation, vibration, heat and light. Therefore, wherever the body may be dark or cold, that part of the body will have a predominance of electricity and where the body may be found light colored or warm that part will predominate in magnetism. In selecting a companion, to have the greatest amount of spiritual, mental and sexual happiness, you should not select one who has too much electricity in the same relative part of the body as you. For observe, that the person who has a dark skin has an abundance of electricity in the skin, while the one who has a light or ruddy skin has a magnetic skin. Therefore, to have the right electro-magnetic condition two persons should not marry who have dark or electric skin in the same degree.

The dark skinned person may be termed electric, the light skinned person magnetic.

In selecting one's fittest mate, there should be harmony between these two temperaments. Two electric people or two magnetic people will not harmonize with one another nearly as well as a magnetic and an electric, provided the two types are not extreme.

An extremely light haired and light skinned person should not marry an extremely dark

skinned and dark haired person. A very dark skinned person would harmonize well with another of dark skin who verges on the light; and a very light skinned person would harmonize well with some other light skinned person verging on the dark.

In other words, pronounced extremes should not marry one another, nor should one marry a representative of a type too similar to one's own.

This electro-magnetic condition must always be borne in mind, not only as regards the skin, but the rest of the body as well, if you expect to secure the fullest sexual association and relationship. The electro-magnetic condition of the lungs can be detected by the nostrils. The electric, it is to be remembered, is expressed in the dark colors and cold. The magnetic by radiation, heat and light. The nostrils of an electric-lunged person are dark in color and the breath cool, while the magnetic lunged person has wide, red nostrils and correspondingly warm breath. Sexual harmony is either enhanced or reduced by a given condition of electric and magnetic elements.

The electro-magnetic condition of the digestive organs will likewise be determined by the colors

and temperature of the tongue, mouth and lips, as well as the mucous-membrane lining the mouth. The electric person will have dark color and cold temperature, the magnetic, a brighter color in the lips and tongue, as well as brighter colored gums and mucous lining of the mouth.

We have long known that we are attracted to some people and repelled by others, but the scientific principle underlying this has not been fully understood. We are only now beginning to see the light. How strange it is that some people enjoy the kisses of some more than of others; the why we have never known — just been so, that's all. But now we understand that persons whose digestive organs are of a magnetic condition repel the kisses and caresses of people who have the same magnetic conditions, and that persons having an electric condition of the digestive organs are similarly repelled by others having a like electrical condition. In other words, persons whose lips, tongue and mucous-membrane lining of the mouth are dark, do not enjoy the caresses or kisses of one who likewise has the same shade or the same electric condition.

The same is true of the magnetic person, who has lighter colored lips and tongue and mucous-membrance lining of the mouth. They do not

enjoy the kisses and caresses of someone who has an equally ruddy glow to the lips, the tongue and the mucous-membrance lining of the mouth. (See next chapter.)

The electro-magnetic condition of the sex organs will also be determined by color—dark for electric, lighter for magnetic.

Whether it be the physical or the mental, wherever two near like colors come together or associate there is always more or less antagonism. There should be a mingling of the opposite, that is, a mingling of the electric and the magnetic—a mingling of the dark and the cool with the lighter color and the warm—but not in extremes.

The electro-magnetic condition of the brain is also determined by the color of the hair. Dark hair—electric, light hair—magnetic. It therefore follows that two persons who have the same shade of color, will never have the same amount of intellectual enjoyment in intercourse because the mingling or association of the two colors produces antagonism.

"Black hair harmonizes well with all the colors above brown, including red. Brown hair, if dark, will harmonize with light brown, red and golden. Dark red hair will harmonize with light

brown, golden and flaxen. Light red hair will harmonize with dark brown and black. Light brown harmonizes with black, dark brown and dark red."

The same color of eyes, as well as hair and other electro-magnetic conditions prevail also. Two persons having the same colored eyes are sexually antagonistic.

The electro-magnetic condition of the cerebellum.

The cerebellum is the seat of amativeness, or sexual love, and the eyes indicate the harmonies of this passion, as the hair indicates the harmonies of purely intellectual intercourse.

Therefore to secure the maximum amount of enjoyment and pleasure in the sex act one should have eyes of the electric state; the other, eyes of the magnetic state. "Blue eyes are harmonious with dark brown, violet with hazel, gray eyes with brown. Those persons whose eyes are mottled with a mixture of blue and brown may consort with either light blue or dark brown, if care be observed to select the color which is not too much of an extreme to one's own."

Of course there are many happy homes where the selection of the companion has not been

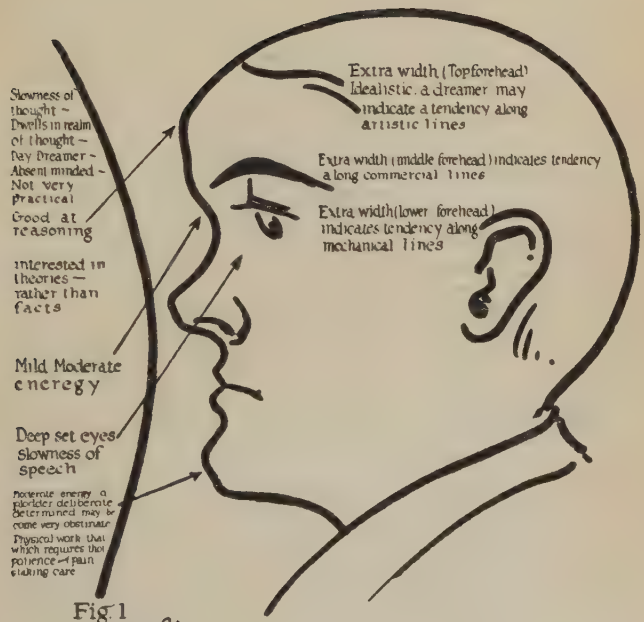
Extra width (Top forehead) Idealistic, a dreamer may indicate a tendency along artistic lines
Extra width (middle forehead) indicates tendency along commercial lines
Extra width (lower forehead) indicates tendency along mechanical lines
Slowness of thought — Dwells in realm of thought — Day Dreamer — Absent minded — Not very practical
Good at reasoning
Interested in theories — rather than facts
Mild Moderate energy
Deep set eyes Slowness of speech
Moderate energy a plodder deliberate determined may become very obstinate
Physical work that which requires that patience — pain taking care

Fig. 1
Concave profile

Alkaline Temperament.

along the scientific lines here outlined. We are merely stating laws which should be followed to give the maximum amount of intellectual, spiritual and physical happiness to both husband and wife.

The next two conditions comprising temperament to be considered are the Acid and the Alkaline. See charts, Fig 1 and Fig. 2.

The acid temperament is indicated by convex features and sharpness of angles, the alkaline by concave features and the absence of angles. This is true both as to the general contour of the body and the outline of each feature. In a cursory way, I may explain that the acid temperament, which is distinguished by convexity of features and sharpness of angles, always indicates a person of quick thinking and quick action, practical in nature, interested in the everyday concrete things rather than in the idealistic and theoretical. The alkaline temperament, which is distinguished by concavity of feature, shows a person of more deliberation in thinking and acting, and one less practical and more theoretical.

The acid and alkaline are known as the chemical conditions of temperament. In selecting the one best suited for your particular tempera-

Fig. 2
Convex profile

Acid Temperament.

ment, it is always better to select an opposite to your own, but not too extreme. That is, the alkaline temperament, showing concavity of feature and absence of angles (see chart), which means one who is slow in thought and action, less practical and more theoretical, should select as a consort a portion of the acid temperament, distinguished by its convexity of features and sharpness of angles, indicating quick thinking and acting, and one practical in all dealings, interested in facts, not theories.

The acid temperament acts and thinks quickly; the alkaline slowly. Where these two are properly harmonized (opposites but not too extremes in opposites) beneficial mutual influence results, especially in kisses, caresses and physical intimacies.

Social and physical intercourse between two acid temperaments is too irritating and exhausting or between two alkaline temperaments would be stale, flat and unprofitable, but a proper blending of these two temperaments, the acid and the alkaline, gives the most exquisite companionship imaginable. The kisses and caresses between well harmonized alkaline and acid temperaments respectively, are always much more enjoyable than the exchange of kisses and

caresses by two alkaline or by two acid temperaments. The two acid temperaments would be too burning, too consuming, too exhausting, while the kisses of the two alkalines would lack savor and enthusiasm.

The exchange of personal magnetism gives untold strength and health to both. No season of wooing, no season of love-making or companionship is complete without a proper blending of these two temperaments. Love will thus be caused to remain forever and be continually renewed in fervor, affection and passion as seasons come and go if these temperaments are properly harmonized. Moreover the participants will retain their youth, buoyancy and suppleness if they practice this exchange of magnetism in caressing and companionship.

CHAPTER VI.

HOW TO SELECT ONE'S MATE

Blondes or Brunettes—Lips

Love is simply the mutual attraction existing between positive and negative forces. These two forces in man are called the electric and the magnetic, as will be explained shortly.

The reason why one sex loves another is simply because one has magnetic conditions which correspond to the other's electric conditions and vice versa.

The more harmonious the electric and magnetic conditions in the lovers, the more love attraction they will have, and, after marriage, the greater mutual companionship. Although the conditions must be perfectly harmonious in order to make a perfect love match; there may be different degrees in our attraction and fervent love toward each other. This is all due to the degree in which the magnetic and the electric are harmonized by their opposites.

Take, for instance, the first two conditions

making up temperaments, namely: the electric and magnetic. Two persons each of whom have an abundance of electricity will not secure the highest satisfaction in sexual intimacy, neither will two who are highly magnetic. Generally speaking, therefore, each should in this respect, select the opposite, but remember, not an extreme opposite.

We have stated elsewhere in this book facts regarding eyes, hair, etc., which harmonize as to color, etc.

A couple may harmonize in eyes, and not harmonize in hair on the magnetic and electrical planes, and yet may get a great amount of affection, love and caresses, but they will not be able to secure the fullest enjoyment in their love-making or companionship. For this reason, we are about to present instructions on how to select the type that can give you the greatest amount of pleasure in all of the respects mentioned above.

Electricity is manifested by the states of activity and receptivity—coldness and darkness—the dark skinned person. Magnetism is manifested by heat, light and vibration, the light skinned person.

For instance; take two pronounced blondes.

They will at first have the highest kind of exhilaration due to their magnetic and electric correspondences, the positive and the negative, so that for the time being they stimulate one another to the very highest pinnacle of social, probably mental, spiritual and physical delight. Here, however, there is too much magnetism for the electric. The two soon "burn out" although for the time being they are excited to the very limits of physical and social enjoyment. We next find that they go quite to the other extreme, and are not only cold towards one another, but mutually repulsive.

The same thing will be true of two brunettes —that is, two extreme brunettes. There will be too much of the electric in their association and love making and enjoyment, and there will be the same result as with a pair who are too highly magnetic. So you see that to have the greatest amount of enjoyment in courting, in love, affection and domestic happiness, there should be an equalizing of the magnetic and electric temperaments.

Again, if the extreme blonde—the magnetic, should associate with the extreme brunette—the electric, there is too big a difference to permit their harmonizing, each is too pronounced an

extreme and the gulf between them cannot be bridged. When we say that one should select one's opposite in the electric and magnetic, we mean opposites but not violent extremes. Broadly speaking, however, any two extreme brunettes and any two extreme blondes will not harmonize because each presents too great an opposite to the other. The medium blonde and medium brunette would harmonize well.

The whole body is made up and subject to electro-magnetic conditions. For instance, the six elements of the digestive organs are indicated by the color and temperature of the lips, tongue, and mucous membrane lining of the mouth. Here as elsewhere the magnetic is manifested by light and vibration, the electro by cool temperament and dark color. So, to judge whether there is a matching of internal organs just mentioned or, rather, a harmonious condition, note that the bright red lips, gums, mucous membrane, lining the mouth and tongue, will be much brighter in color than is the case with the electric person, whose tongue, lips, and mouth lining will be somewhat darker.

In selecting your life's mate there will always be a better physical and temperamental mating if the lips have about the same thickness and

intensity of color, provided the intensity of color in each case is not the same. For instance: two having pronounced red lips would in time react unfavorably upon one another in social and domestic life; they would have so stimulated one another as to "burn out" their pleasure in one another's company.

Two persons, each having deep red lips (a red of a deeper color than the light red mentioned above), would at first stimulate one another to the highest degree, nevertheless, there being too much of the electric here without a corresponding harmony of magnetism, the chances ninety-nine times out of a hundred would be that so far as their association is concerned, after a spell of extreme pleasure the lovers would cool toward one another and become repulsive in social and domestic intercourse.

Or, it may be stated thus: the magnetic with bright red lips, may be a little paler in red color than the electric. The electric person may have deep red lips, the magnetic person deep bright red lips. In each case, the magnetic will be a little paler. This is the reason we recommend, in selecting your life's companion by the color of the lips, that you do not choose a mate whose lips are of the same dark, deep red

or the same pale red as your own. Furthermore, the deep pale red should not select a deep dark red, because there should be a happy medium between the two; the owner of light pale lips should be united with a dark lipped person, but not of the deepest shade.

It may be taken as sound doctrine that people who possess the same condition, that is, two persons who are highly magnetic, or two who are highly electric, are naturally repulsive to one another, while those who have these two conditions well blended, without an extreme of either kind, will find delight in one another's presence and promote health and happiness in one another.

If two people marry, one having thick lips and the other thin, one will have a superabundance of sex power and passion, while the other will have only modicum, or even an absence of normal sex force and passion. In this situation one would be craving for satisfaction of the sex hunger, while the other would refrain from calling out the sex life (which she or he has lying dormant) to give even half-way satisfaction to his or her emotion.

The electro-magnetic condition of the brain is indicated by the color of the hair. The lighter

the color, the more magnetic; the darker, the more electric. The importance of selecting the most harmonious in opposites in hair is apparent for two reasons: First, the color of the hair indicates what people are like mentally. The love nature is manifested by the color of the hair as well as by the shape of the head. It follows then that if there be too much of one color in both parties, they cannot have the right degree of mutual, social or sexual pleasure. It does not matter which color, if there is too much of the opposite in these colors, the extremes will be too great. The same rule runs true here in selecting the opposite in the color of the hair, if extremes be avoided (see preceding chapter).

CHAPTER VII.

SELECTING YOUR MATE

Important Points—Five Planes

Why not get some light on the sex question? Why not understand ourselves and teach our boys and girls to understand themselves? Until that time comes we can expect that there will be "red light districts," that there will be a double moral standard; that there will be physical wrecks caused by improper sexual mating and sexual exercise that there will be pierced hearts, smashed homes, and broken vows. Yes, all this will continue as long as we remain ignorant in our "innocence," and as long as, after the light of sexual knowledge has been flashed into our consciousness, we refuse to follow the mandates of that knowledge.

The ordinary man and woman know just as much about selecting their life's companion as a goose knows of a gooseberry bush. Why man should have neglected the most important of all the studies of life is more than "mere me" can answer.

The greatest thing in the world is love; there is no experience on earth that equals a home where real love has bound a couple in the holy bonds of matrimony. Heaven on earth is actually experienced by that happy couple who have been properly mated, and yet how many people know the way to mate; it is all a hodge-podge, hop, skip and jump; heads you win, or tails you lose. If we can judge by the divorce court records, most people flip tails.

More homes are unhappy from a misunderstanding of sex and its actual practice than from any other one thing, and yet you cannot have proper sex relationship unless you understand. Instinct is not enough, no, my dear purity spouter and moral reformer, instinct is not enough.

Man has an instinct to eat, but he does not use his head in eating. Nineteen out of twenty cases of disease can be cured by proper diet, sunshine, fresh air and exercise, yet we are told that ninety per cent are sick because they do not know how to care for themselves. They have instinct to eat, but their instinct does not get them very far—only into the sick chamber.

No, my good readers, who spend your time in trying to establish a single moral standard, you

will never bring it about by harping upon the one string of nature—instinct—and refusing to recognize your own womanhood, to understand your own anatomy and that of others. Neither hiding your blushing face behind the plea of "morality" nor mere instinct is enough.

There should be as much instruction in teaching one to select his life's companion and as much guidance in the instruction of sex, until the safe highway has been reached as in vocational guidance or philosophy. Yet there are not more than five couples out of one hundred who launch their matrimonial bark upon the sea of wedded life, who really know how to pull the oars. The preacher binds the knot; the state pitches them into the matrimonial bark tied together; they have no pilot but instinct, and they launch out upon their voyage of matrimony as ignorant of what is about to take place as a lamb before the shearers is dumb.

There is nothing wrong in the discussion of sex, blame it on nature, not on sexologists. If there is anything wrong in knowing about your own organs and the functions thereof, if there is anything wrong in knowing the other sex, sex organs and the functions thereof, it is because nature has made it so. It is the God-given way

of love; man is not responsible for his sex, neither is woman; it is God, and what God hath been pleased to create, surely man cannot call unclean! There is nothing unclean unless our thinking makes it so. There is nothing more unclean in discussing the matter of sex than there is in discussing the matter of food and its value unless our thinking makes it so—our attitude of mind.

There have been peoples who have had more common sense in teaching their offspring how to mate than we intellectual Americans. One old world custom is called "bundling;" it consists in bundling a male and a female in a sack and sewing them in so as to make it impossible for them to have sexual intercourse without being detected. In this manner, the marriageable prospectives are allowed to sleep together and to note the effect upon their feelings. It is impossible for a couple to sleep together in such a manner without feeling a mutual revulsion or attraction. Whatever may be said for or against this method of finding one's mate, the truth of the matter is that we in America bungle our marriages instead of bundling our offspring.

The few little simple rules we are about to

propound will help many a couple avoid being wrecked upon the reefs of matrimony.

If love at first sight may turn out to be all right, it is not because the lovers were right in their courtship, but because the chances happened to be with them. Where one couple is married following love at first sight and been happy, I dare say there have been one hundred who have not.

Experimental courtship should last for at least six months until both parties become accustomed to one another, have studied one another from every angle possible, as we shall recommend later in this book. Be sure of your foot hold before you leap; be sure you are right, then go ahead. Few people, however, can be sure they are right under six months' or a year's test in companionship.

Language is the vehicle of thought. If you cannot enjoy the other person's language and conversation, watch out. If, after a long interview, you experience a feeling of fatigue, and this is the usual occurrence, you may know that you are not suited to one another. If the conversation inspires you, livens you up and you look forward to another interview, that may be

an indication that you and your loved one are harmonious.

If, at the expiration of six months or a year, for any reason whatever you do not look for the coming of your loved one with the old time zest, joy and thrill, watch out. you are treading on thin ice.

Join hands; note if there be a harmonious feeling at the expiration of the clasp. Do not be affected by physical passion, for "holding hands" directly stimulates the sex organs, and this sexual stimulation may be taken for real affection and love. But clasp hands and study the harmonious feeling. Every hand is not suited to yours, and if your hands do not fit another's harmoniously, if the contact becomes unpleasant when prolonged, it is evident that your dispositions will not harmonize.

This is written after the author has been married eighteen years, and there is not a day when he is with his wife that he does not pat her hands and say: "I always loved these little hands."

If you do not like her hands, do not marry her. If his hand is agreeable to yours and the indications are harmonious and pleasant it is a

good sign that, from this standpoint at least, you may enjoy the company of the other.

If this method of testing one's love mate is used, it should not be relied upon, if the hands are held just before or just following the menses, as this is the time when it will appeal to the physical instead of to the real love nature—just before or just after the menses, according to the individual woman.*

One of the surest indications of harmonious or inharmonious companionship will be found in embraces and kisses and yet, as society is constituted now, it is not very likely that the ordinary couple will ever be able to use this method to learn whether they are mated or not. The usual couple, that is the refined cultured man and woman, do not indulge in affectionate kisses until after the promise of betrothal. But if there is not mutual pleasure and joy in continued caresses and kisses, the zest soon wears off, so that there is not passionate and complete joy to be obtained from the magnetic and electric effects of the caresses, it is a sure sign that such lives will not be harmonious.

Where one is adapted to the other, the caresses will exert a highly beneficial effect, and the

**See chapter in this book on Rhythmic Sex Tides, also the first chapter in "Practical Psychology and Sex Life."*

kisses will increase at each interview. If the kisses become repulsive and the caresses become irksome, or the couple find that after complete and intimate association love does not grow in intensity and the attraction become stronger, they may take it for granted that the harmonious conditions for the best in married life are absent.

The more planes upon which the individuals harmonize, the more endearing and joyful, I might say, sweet, will become the kisses. To those who are properly mated, where love is continually fed from the deep springs of affection, kissing increases in sweetness with the years. And the more complete the manhood or womanhood of a person, mentally, physically or sexually, the sweeter and richer will be the flavor of a kiss.

The flavor of kisses should be like "Spearmint" —last forever.

I have tried to make somewhat of a study of this subject, but I am not sure that the following is right; nevertheless, I give you an accumulation of the belief of some authorities, namely, walk with your companion, and if you do not keep in step easily, it is an indication that the temperaments cannot harmonize. I say that I am not fully sure that this is worth the

emphasis some have placed upon it. However, it is worthy of consideration.

I have already mentioned the difficulty a young girl or inexperienced maiden or woman may experience in trying to discover the sexual power of her admirer. While one very noted authority says he thinks it is perfectly legitimate for the prospective fiancee and lover to discuss their sex emotion and feelings frankly, I think I could endorse this only if a woman were always sure that she was dealing with the right kind of a fellow; but when love is blind, at stated periods in the normal woman, physical attraction becomes an almost uncontrollable instinct and my own opinion upon this matter is that suggested in the word, "beware."

Of course I take it that the reader of this book who is in dead earnest to know how to select a life's companion in whom there should be the maximum amount of mental and spiritual companionship, besides the fullest mutual sexual exercise, will make a careful study of character analysis and electric and magnetic temperaments as well as the other steps outlined in "How to Make Love and Marry—Sex Harmony," but it does not take an experienced sexologist to make the statement that under some conditions both

men and women lose their heads and interpret the purely physical attraction as love especially during that time of the month (with some women a few days preceding and with other women a few days following the menses) when the physical impulse for the reproduction of the species is uppermost. At this critical time, if a woman indulges too much in "spooning," caresses, kisses, and contacts of the bodies, she is treading upon mighty thin ice.

It is thought by most people, I fancy, that after the engagement has been announced, the couple have a license to indulge in ardent caresses. Again young lady, "beware." This conduct stimulates sex attraction until the desire for the sexual act itself becomes paramount in the mind. Many a young girl bubbling over with the joy of living who in her innocence has entrusted herself unreservedly to the discretion of her lover or fiance has found that her misplaced confidence eventually has had serious consequences.

Should she be strong enough to overcome any kind of a temptation which may be put in her way, it is an unfair temptation to put before the ordinary man who, as a rule, has a more animalistic passion and is more likely to take

advantage of a situation and, if frustrated, adopts the alternative of seeking relief in some house of prostitution.

The woman who has been married to a normal man, may have some knowledge of how to study her suitor from a passionate point of view, but the girl who has never had any experience in the ways of men, is rather up against it. That is as I view it. There are those who say that during courtship, especially after the engagement, the couple may be granted some license in their spooning and love-making. I think myself this is rather a dangerous concession, for there are unscrupulous villains who if they knew society did not put a ban upon indelicate love-making before marriage, would make love to unsophisticated girls in far too ardent fashion. They would faithfully promise to marry and be everything an honest married man should be, but would make their promises only to satisfy their lustful nature in seducing their brides to be, and would then fling them aside, useless human wrecks upon the rubbish heap of humanity.

That freedom in physical love making, if properly controlled would help the bride to be, there is no doubt, but who can be the censor

and exercise due control? So when a girl is selecting her life's mate, let her select one who is physically fit and a sexual equal. Let her be guided a great deal by her own intuition. Perhaps her own good common sense, prompted by her intuition, will let her see if there is a bright sparkle in the lover's eyes, if there is a tremor in the lover's embraces, and whether an ardent passion is expressed in his caresses. I repeat, womanly intuition here will probably be the safest guide.

In Happy Wedded Life, the authority expresses it thus:

"She, of course, in her sweet dignity, will frankly tell him at the proper time, or imply it, that she reserves the kiss on the lips for him who proposes and is accepted. This will draw the line. It will be the rule whereby to abstain from becoming too soft or too cold. Only by maintaining each other's self-respect can they progress into matrimony. The people who during courtship permit themselves to kiss on the lips are likely to go further and lose each other's confidence. There is every reason for sticking to the rule as stated."

A great deal of "unscientific" twaddle has been written about the dangers of consanguin-

eous (blood relation) marriages particularly those between first cousins.

There is no more harm in first cousins marrying than any other cousins unless there should be insanity in the family or some other hereditary taint which, itself, may be overcome by psychology. Extreme caution should be observed, however, if either has or has had any venereal disease. I have taken this question up in another volume but say this for the encouragement and inspiration of the contracting parties that the time has now arrived when all venereal diseases can be cured.

The subconscious mind should be allowed to help in selecting one's companion.

The subconscious mind, remember, can do anything.* Intuition is the auto-suggestion element of the subconscious mind. A person never can go wrong if he let himself be guided by intuition. Most of us, however, do not understand the hunch.**

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*Read the seven chapters on Subconscious Mind to be found in Practical Psychology and Sex Life, over one hundred pages in Subconscious Mind and applied Psychology and Scientific Living, as well as the Subconscious Mind in Vol. 4, Fundamentals of Practical Psychology.

**Eight chapters on the Hunch from Alpha to Omega will be found in Practical Psychology and Sex Life, Vol. 3, in Fundamentals in Practical Psychology.

If we have taken the necessary precautionary and educational steps in selecting the type whom we should marry, we have given great assistance to the subconscious mind. We have been passing through the conscious mind into the subconscious, the various truths and facts in our educational program of selecting a life's companion. Now, if we charge it to work out this problem for us, the subconscious mind, which knows of this and can do everything—it is God's power within us —will draw upon all of this information which we have imparted to it by way of the conscious mind and the answer will be given in the way of intuition or a hunch. In other words, one will be led directly to the mate best suited in mind, body and spirit for his companionship.

It is not enough just to have the heart pierced by the arrow of cupid, the emotions stirred and the ribs tickled by love at first sight or any other kind of love, our affection should be so turned over in our conscious mind as to reach the subconscious, so that it can give the answer —lead us to our life's companion—and you may write it down in red ink and underscore it a dozen times with the brighest colors of the rainbow, that when a match is made in the subconscious mind, there will never be a mistake.

So you see to get the subconsious mind to attack a problem, it is necessary that we help it by effort on the part of the conscious. The subconscious mind takes a problem handed to it by the conscious and works upon it until the solution has been reached, unless other stronger suggestions have reached the subconscious by way of the conscious mind and the subconscious predominating thought of the first problem is diverted into another channel. In other words, whatever the predominating thought in the conscious mind, other things being equal, it will become the predominating thought in the subconscious mind and upon this, the subconscious dwells until the conscious gives it some other predominating thought, thus diverting it from the former.

It has been shown elsewhere that the subconscious mind can work out a dozen problems at one time. It may hold more than one predominate thought or in other words, it may control in its workings more than one idea, but it is obvious that that idea which gets the most consideration from the conscious mind (unless there has been an earlier shock, fright, fear or tenacious grasping of the subconscious onto some volcanic or cataleptic idea or thought con-

scious or unconscious to the conscious mind) will be the one to be solved first. Consequently, if one is in dead earnest about making a wise selection of his life's mate—beyond a question, the most important problem in life—if he make a study of the rules and best means to select a companion, he by this study is so vividly impressing the subconscious mind, that it will solve the problem for him.

It appears to me that the only one who has a right to give counsel, is one who has proved the rules himself. I have seen in my extensive practice, not only how the subconscious has helped hundreds of others in this great problem of selecting their mate, but also how it has worked for me. Whatever success I may or may not have achieved in life, there is one particular in which I have been eminently successful and that is in selecting my companion. I was married at the age of twenty-two, in the full strength and vigor of young manhood, and I believe I have some idea what the fires of youthful love are. In addition to that, nature has given me a tremendous amount of sentiment mixed with the highest kind of idealism. These three taken together are able to produce the highest type of love. Furthermore, I know what it is to plan

for the future, to dream that I shall be successful and my sweetheart will be proud of the man she married. I think I have experienced everything in the way of nurturing the greatest ardor, the deepest passion—I mean passion in its highest esthetic and spiritual sense—so what I am about to declare ought to have weight, namely, that after twenty years of married life, I experience now, day by day, a greater exhilaration, happiness and joy in my love for the one who joined me for better or for worse, than in the early days of courtship or married life; so I think that my counsel, if experience means anything, should be significant to others.

For months before I fell on my knees and stammered out my proposal (which I did not do) I carried in my pocket the picture of the girl I was infatuated with and many times during each day and before going to bed at night, I asked my subconscious mind to direct me that I might make no mistake. Below I give an affirmation or formula, which if the reader will take, after having made a study of the wise way to select his companion, and will repeat many times upon retiring at night just before dropping off into sleep and again at different times during the

day, I can guarantee that he or she will make no mistake.

Affirmation:—"My subconscious mind I desire and command, or, my subconscious mind, I desire and know that you will lead me to my life's companion, who will make me prosperous, successful and happy in all of my domestic, social and business relations."

The ideal marriage rests upon five basic planes:

First: Harmony of the five human types.

Second: Spiritual affinity. That is, the higher ideals of life free from the material plane, intellectual and higher endorsements of the mind, mental and intellectual, moral feelings or state of mind.

Third: Harmonizing of marital qualities and companionship. In short, how well can you play with your mate? Do you like the same amusements, the same home ideals? One of the biggest marital rocks is the idle time that married people have. How well can you enjoy this idle time together? Can you be good pals?

Fourth: Upon physical harmony.

Fifth: A harmonizing of the temperaments; electric and magnetic, as outlined in this volume.

Make a study of these five points, together with the foregoing suggestions, then charge the subconscious mind to direct you in selecting your life's mate. There is no better, surer way!

CHAPTER VIII.

ADVICE TO GIRLS FROM ROBINSON

The Irresistible Attraction of the Young Girl for the Male—The Unprotected Girl's Temptations—Some Men Who Will Pester the Young Girl—Risk of Venereal Infection—Danger of Impregnation—Use of Contraceptives by the Unmarried Woman May Not Always Be Relied Upon—Nature of Men Who Seduce Girls—Exceptions—Illegitimate Motherhood—Difficulties in the Way of Illegitimate Mother Who Must Earn Her Living—The Child of the Foundling Asylum—Social Attitude Towards Illegitimacy Responsible for Abortion Evil —Dangers of Abortion—The Girl Who Has Lost Her Virginity.

"When a girl has passed the transition period of puberty and is entering upon young womanhood she exerts an irresistible attraction on the male sex. Whether she give the impression of a luscious red rose or of a delicate white lily, the charms of a beautiful, healthy, bright girl of seventeen or eighteen are undeniable and their appeal to the esthetic and sexual sense of every normal male is a normal, *natural* phenomenon. Whether it is a good thing or a bad thing that it is so, we will not stop to discuss here. But it is a natural phenomenon,

**From "Woman—Her Sex and Love Life," by W. J. Robinson, M. D. The Critic and Guide Co., 12 Mt. Morris Park, West New York.*

a natural law, if you will, and one does not quarrel with natural phenomena. It is useless. But the attraction which the girl exercises on the male is fraught with danger to her, and therefore a few words of advice and of warning are not out of place.

"*Temptations.* Fortunate are you, my young girl friend, if you come from a well-sheltered home, if you have been properly brought up, if you have a good and wise mother who knows how to take care of you. A mother's wise counsel given at the proper time, and her comradeship all the time, are more invulnerable than an armor of bronze and more secure than locked doors and barred windows. But if you have lost your mother at an early age, or if your mother is not of the right sort—it is no use hiding the fact that some mothers are not what they should be—if you have to shift for yourself, if you have to work in a shop, in an office, and particularly if you live alone and not with your parents, then temptations in the shape of men, young and old, will encounter you at every step; they will swarm about you like flies about a lump of sugar; they will stick to you like bees to a bunch of honeysuckle.

"I do not want you to get the false idea that

all men or most men are bad and mean, and are constantly on the lookout to ruin young girls. No. Most men are good and honorable and too conscientious to ruin a young life. But there are some men, young and old, who are devoid of any conscience, who are so egotistic that their personal pleasure is their only guide of conduct. They will pester you. Some will lyingly claim that they are in love with you; some perhaps will sincerely believe that they are in love with you, mistaking a temporary passion for the sacred feeling of love. Some will even promise to marry you—some making the promise in sincerity, others with the deliberate intent to deceive. Still others will try to convince you that chastity is an old superstition, and that there is nothing wrong in sexual relations. In short, all ways and means will be employed by those men to induce you to enter into sexual relations with them.

"Don't you do it!

"I am not preaching or sermonizing to you. I am not appealing to your religion or your morals. For if you have strong religious or moral ideas against illicit sexual relations, you are not in need of mine or anybody else's advice. But I assume that you are a more or less modern girl,

with little or no religious bringing-up, or perhaps a radical girl, who has shaken off the shackles of religion and tradition. And to you I say: *Don't you do it.* Why? Because your welfare, your future happiness, is at stake. I am speaking from the point of view of your own good, and from that point of view I say: Resist all attempts which men make exclusively for the purpose of satisfying their sexual desire, their lust.

"You will ask again, why? For several reasons. First, you run the risk of venereal infection. The danger is not so great now as in former times, but is great enough. There are still plenty of men dishonest enough to indulge in sexual relations with a woman when they know they are not radically cured. The same man who will not get married unless he is sure that he is perfectly cured will not hesitate to subject a transient girl or woman to the risk of venereal infection. I know personally, because I have treated them; yes, I treated several intelligent and radical young men who infected young girls. And some of these girls in their turn, through ignorance and innocence, infected other men. So then, the first danger is the danger of venereal infection.

"The second danger, still greater and more certain than the first, is the danger of impregnation. And pregnancy for a girl under our present moral and social-economic conditions is a terrible calamity. She is ostracized everywhere, and it means, if discovered, her social death. But you will say: "Aren't there any remedies that can be used to prevent conception? Aren't you yourself among the world's chief birth-controllers; one of the world's chief advocates of the use of contraceptives? Yes, my dear young lady, but I never made the claim that the contraceptives were *absolutely* infallible, I never claimed that they were *100 per cent.* effective in *100 per cent.* of *all* cases. But if they are effective 999 times or even 990 times in every 1,000 they are a blessing. And thousands of families so consider them. And if a married woman gets caught once in a while, the misfortune is not so great. But if the accident happens to a non-married woman, the misfortune *is* great. Then again, you want to bear in mind that accidents are less likely to happen to married than to non-married women. The married women has no fear, needs no secrecy, and she can go about the method of preparation carefully, with deliberation. The unmarried girl,

as a rule, has not the proper conveniences, more or less secrecy must be maintained, hurry is not infrequently necessary, and that is why accidents are more apt to occur in spite of the use of contraceptives. So then, the second danger, even more sinister than the first, is the danger of pregnancy. "But if a misfortune happens, can I not have an abortion produced?" No, not always. Physicians willing to induce an abortion are not found on every corner. But this is not the principal point. What I have to say on the subject, I will say later on in this chapter.

"Then it is well for you to bear in mind that those very men who use their utmost efforts, who strain every fibre and every nerve to get you, will despise you and detest you as soon as they have succeeded in making you yield to their wishes. This is one of the worst blots on the man's character, a blot from which the female character is entirely free. And some men—fortunately their number is not very large—are such moral skunks that they take morbid pleasure in boasting publicly of their sexual conquests, and unscrupulously peddle about the name of the girl whom, by cunning false promises or other means, they succeeded in seducing.

And of course such a girl finds it difficult or impossible to get married, and must end her days in solitude, without the hope of a home of her own.

"For the above reasons I advise you earnestly and sincerely not to yield to the solicitations of thoughtless or unscrupulous men, who think of nothing but their coarse sensual pleasures. It is advice dictated by common sense, by your own deeper interest, aside from any religious or moral considerations.

"The above advice, or call it sermon if you will, is meant principally for young girls, girls between the ages of eighteen and twenty-five. If a girl has reached the age of twenty-eight or thirty and is willing to enter upon illicit sexual relations with her eyes open, with a full knowledge of the possible consequences, then it is her affair, and nobody shall say her nay. Nobody has a right to interfere.

"Nor should my advice be understood as directed to cases where there is sincere reciprocal affection and a mutual understanding. This is an entirely different matter, and has nothing to do with cases where a man is the pursuer or seducer and the woman an unwilling or reluctant victim.

"But whatever the relations between the man and the girl may be, whether she yielded in a fit of passion, or was seduced by false promises, by "moral" suasion, by hypnotic influence or by the vulgar method of being made drunk, what is she to do if she finds herself, to her horror, in a pregnant condition? There are two ways open to her: either let the pregnancy go to term or to have an abortion brought on.

"If she lets the pregnancy go to term she has the alternative of bringing up the child herself openly or of placing it secretly in a foundling asylum. In the first case, the necessity of publicly acknowledging illegitimate motherhood requires so much moral courage that not one woman in a thousand is equal to it. It is not moral courage alone that is required; the social ostracism could be borne with stoicism and even with equanimity, if with it were not frequently associated the fear or the real danger of starvation. For under our present system the illegitimate mother finds many avenues of activity closed to her. A school teacher would lose her position instantly, and so would a woman in any public position. It is feared that her example might have a contaminating influence on the children or on her fellow workers. Nor could

she be a social worker—I know of more than one woman who lost her position with social or philanthropic institutions as soon as it was discovered that she did not live up strictly to the conventional code of sex morality. Nor could she be a private governess.

"It is thus seen that to acknowledge one's self an illegitimate mother requires so much courage, so much sacrifice, that very, very few mothers are now found that are equal to the task. Especially so when it is taken into consideration that the humiliations and indignities to which the child is subjected and the later reproaches of the child itself make the mother's life a veritable hell. So this alternative is generally out of the question.

"To give the child to a foundling asylum or to a "baby farm" means generally to condemn it to a slow death—and not such a slow one, either. For as statistics show about ninety to ninety-five per cent. of all babies in those institutions die within a few months. And the very few who survive and grow up have not a happy life. Life is hard enough for anybody; for children who come into the world handicapped by the disgrace of illegitimacy, life is torture indeed. It is with a breaking heart generally

and because there is no other way out of the dilemma that a mother puts her baby away in a foundling asylum. She hopes and prays for its speedy death.

"Taking into consideration the pitifully unhappy lot of the illegitimate mother and illegitimate child, it is no wonder that every unmarried woman, as soon as she finds herself pregnant, is frantically determined to get rid of the child in the womb as soon as possible. And abortion thrives in every civilized country. Thousands and thousands of doctors and semi-doctors and midwives are making a rich living in this country from practicing abortion. The greater the disgrace with which illegitimacy is considered in a country, the stricter the prohibition against the use of measures for the prevention of conception, the greater the number of abortions in that country. But abortion is not a trifle, to be undertaken with a light heart. It is true that if performed by a thoroughly competent physician, with all aseptic precautions, it is practically free from danger. But when performed by a careless physician or an ignorant midwife, trouble is apt to happen. Blood poisoning may set in, and the patient may be very sick for a time, and may on recovery from the acute illness

remain a chronic invalid for life. And occasionally the patient dies. Whether or not abortion is justifiable under special circumstances is a separate question, which I have discussed in another place. But leaving aside the ethics of the question, if you have determined to have an abortion produced, be sure to go to a conscientious physician, and avoid the quacks and midwives. An unexpected and undesired pregnancy is punishment enough and there is no reason why you should be further punished by becoming a chronic invalid or by paying with your life. There is no sense in it. Nobody will profit by your invalidism or your death.

"I do not wish to leave this topic without reemphasizing the fact that abortion is not a trifle, to be undertaken or even to be spoken of lightly. Too many women, not only in the radical ranks, but in the conservative ranks as well, are in the habit of considering abortion as a joke, a trifling annoyance, something like a cold in the head, which, while disagreeable, is sure to pass away in a day or two. They know Mrs. A. and Mrs. B and perhaps Miss C who had abortions produced on them and in two or three days they were as good as ever. Yes. But they do not know Miss D who is resting in her grave, nor

do they know why Miss E and Mrs. F are invalids for life. The women who get over their abortion experiences easily are apt to talk of their good luck; the women who have become chronic invalids or who are resting in their graves as a result of an abortion are not apt to talk of the matter.

"And therefore, once more, remember, an abortion is no trifling matter.

"One other piece of advice and I am through. Some men of a low moral and mental caliber are under the influence of the pernicious idea that if a girl has lost her virginity—no matter under what circumstances — she no longer amounts to much and is free prey for everybody who may want her. And, like beasts of prey, these wretched specimens of humanity pester such a girl with much more impudence, more brazenness than they dare to employ in the case of a girl who is still considered a virgin. And, what is more, the girls themselves become poisoned with this pernicious idea and dare not offer the same resistance that the virgin does. And they often yield with resignation, though against their will, and though they may experience a feeling of disgust against the man.

"Now again, *don't you do it.* Do not nurse the

medieval idea that because you are not a virgin in the physical sense, you are "ruined," "no good," and an outcast. You are nothing of the kind. If through some cause or other you are no longer in possession of an intact hymen, it is your affair or misfortune, and nobody else's. Do not on that account cast your eyes down and avoid meeting people. Carry your head high, do not fear to meet people, and treat with contempt the jeers of the stupid and ignorant. A person's entire character does not depend upon the presence or absence of the hymen, and one misstep should not ruin a person's whole life. A boy is not "ruined," is not an outcast, because he has had sexual relations before marriage, and while the boy's and girl's cases are not exactly identical, still the poor girl should not be made to expiate one error all her life long.

"It isn't fair."

CHAPTER IX

HOW TO KNOW A HEALTHY SEXUAL SYSTEM

"The following points of female beauty are nature's own indications of a healthy condition of the sexual system:

1. "Large limbs, indicative of strength to sustain the body during the period of pregnancy.

2. "Broad hips, indicative of a large pelvis, giving abdominal support during pregnancy, and easy delivery.

3. "A relative narrow waist, indicating freedom from suppressed menstruation and a proper expansion of the hips.

(Note.—In a correct female figure the waist should measure, in circumference, two-fifths of the height, the hips at broadest part, nine inches more.)

4. "Breasts, standing out prominently, firm in texture, all indicating a correct condition of the womb.

5. "A graceful carriage of the body, a springing, vigorous rhythmical step, a sweet breath, good teeth, clear complexion, pleasant musical voice, a well-shaped neck and back-head, red and full lips,

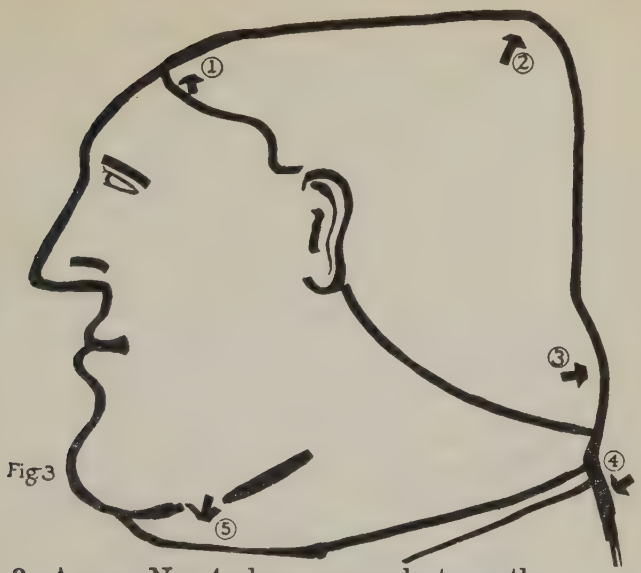

Fig 3

3. Arrow No. 4 shows sexual strength.

1. The more sloping the forehead, the more animalistic the nature, see arrow No. 1.

2. Arrow No. 3 shows great sex strength.

4. Arrow No. 5 shows tendency towards animalistic and low brow nature.

5. The higher the crown at the back of the head, see Arrow No. 2, the more self esteem, determination and will power, so such a man would be ruthless in demanding sex love from his wife, provided he had the other features well pronounced, as shown by the other arrows numbered 1, 3, 4 and 5.

and a well developed chin, projecting forward slightly, clear, bright, animated eyes." All these are pronounced indications of good sexuality and strength for motherhood.

The following method has been recommended by some as a sure indication as to whether temperaments are mated or not.

The points as herein outlined will apply just as well in estimating the sexual strength of man as of woman, with the addition in the man's case of broad shoulders and deep chest.

The rudimentary condition of the sexual organs is evidenced by a deficient chin, small chin and one which has a great amount of convex curve toward the neck. There will also be found a deficiency at the base of the brain joining the neck (see chart Fig. 5). Wherever the neck is full from the shoulders up to the head, great sexual power is indicated. A big round neck also is an indication of sexual power; a thin small neck that one is more or less devoid of sexual strength.

There are more people who have rudimentary or incomplete sexual organs than the average person would surmise. It is not an odd thing for a female not to menstruate—due to deficiency in the sexual organs—and therefore, should she

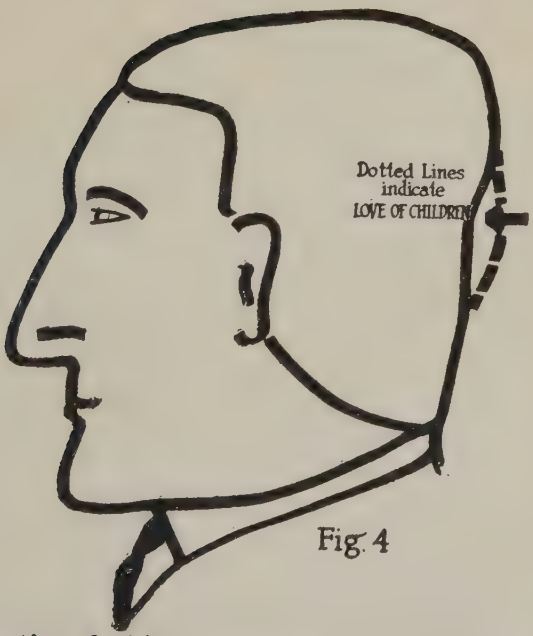

Fig. 4

From tip of chin to base of head shows strong sex vigor.

marry she will be unable to perform the natural functions of a wife. Despite the fact that she is (that is her type) incapable of sexual desire or intercourse in any form, she is often selected for a wife by men who are ignorant of the laws of natural sex selection.

The dangers which follow such a marriage are appalling. If a man with a big neck joining the base of the brain squarely or bulging and having a broad lower chin (see chart Fig. 3), should marry a woman whose neck is slender and where there is a deficiency between the back of the skull and the neck of one whose chin is small and receding, frightful physical injury may be done her person by the husband's attempting intercourse. Such a woman is devoid of physical equipment for that practice.

The incompleteness of the sex organs is manifested the same in woman as in man. Whether the arrested development be caused by paralysis of the organs in childhood, neglect or disaster, a man who is deficient in his sex organs is incapable of correct sexual intercourse, and incapable of satisfying the desires of any normally organized woman. All that any person can expect of a mate afflicted in this way will

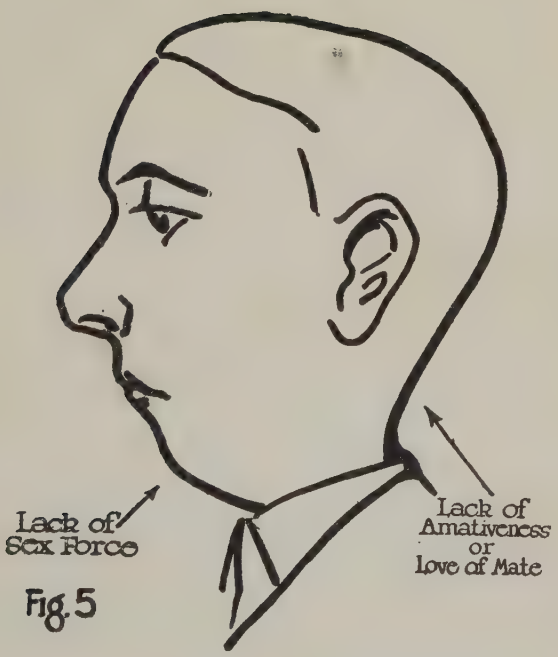

Fig. 5

be disappointment in marriage, unhappiness and personal injury.*

Have you ever noticed that when anybody is in love what a snappy bright expression gleams from the eyes? A person who has strong sex life has sparkling expressive eyes. If the eyes be dull, the mouth is almost repulsive in appearance, which is absolute evidence of lack of sexual strength. If you cannot fall in love with a woman's mouth, it is a safe thing you ought not to marry her. The same rule applies to the other sex, if you cannot love a given man's mouth, it is a sure thing you should not marry him.

If there be organic incompleteness of the genitals, it is always evidenced by a deficient development of the organs of love in the brain, by a deficient chin and also by a deranged condition of the circulation showing itself in clammy cold hands and feet. The eyes are dull or glassy in expression, and the mouth is always repulsive in appearance.

When we come to discuss the proper human relationship from every angle we are bound to

*Should there be mismatching of the organs, in many cases complete harmony may be restored, if there is not too much incompleteness if directions in "Beacon Lights On Sex" are sedulously observed.

realize that the repulsive mouth will subtract from what nature designs to be an ecstatic union.

Therefore the carriage of the whole body should be springing, vigorous, rhythmical, and graceful; the breath should be sweet, the teeth sound, the complexion clear, and the voice musical and attractive. The neck and back-head should be well-shaped, the lips red and full, the chin well-developed and projecting slightly forward, and the eyes clear and animated. All these characteristics are strong evidence of a normal and healthy sexual state, and marked departures may be regarded as warnings that the subject is wholly or partly asexual and therefore unsuitable for matrimony.

The condition of the male may be judged from the same signs, with the addition, as favorable points, of broad shoulders, deep chest, and bodily contour tapering down from the shoulders toward the feet.

While the foregoing applies with equal force to sexual and general bodily health, there are certain definite inherited defects which possess special outward manifestations.

Hereditary weakness of the heart is shown by a narrow, receding chin, general unsteadiness

of gait and bodily motions, and lack of graceful correlation of these motions.

Chronic stomach and digestive weakness appears in sunken cheeks and a general narrowness of the lower part of the face, across the line of the mouth.

Weakness of the lungs is indicated by narrowness of the face at the cheek-bones; a symptom which, if added to the previously mentioned symptoms of digestive weakness, is an almost infallible indication of tuberculous tendencies. This probability is emphasized when the chest is narrow and contracted, and the nostrils narrow and small in size.

Wholesale ignorance is undoubtedly the most fruitful cause of sexual misery, and of its many forms the most disastrous is, in my opinion, that which permits the marriage of persons organically incomplete. By organic incompleteness I mean a rudimentary condition of the sexual organs of the body, the sexual organs of the brain, or both. The sexual organs of the body are, in the male, the penis, the testes, and the internal organs associated with them in the performance of the generative function. Their normal and vigorous development is indicated by a general completeness of the face, especially

the lower part, and by a full, round chin. Their incompleteness, feebleness, or lack of development is evidenced by a deficient chin, back-head, or neck; all very noticeable characteristics to the acute observer.

Some persons possess incomplete sexual organs of the body, yet through the prevailing prudish ignorance on this subject marry and become sources of mutual misery. Marriages are often contracted by females who have never menstruated and who have only rudimentary sexual organs; conditions, of course, which prevent any normal sexual desire of any form of intercourse. When uninstructed men select such wives, the consequences are generally extremely tragic; frequently including the most disastrous personal injury through attempts at intercourse where it is manifestly impossible. This rudimentary sexual condition results from arrested development, which is in turn caused by paralysis of the organs in infancy. A parallel condition exists in many men, whose organs have failed to develop through paralysis, neglect, or disease, and who are therefore incapable of correct intercourse, or of satisfying the desires of any normal female. It is indisputably true that no individual of either sex afflicted in this manner can

ever expect anything in marriage but disappointment, unhappiness, and personal injury.

Incomplete sexual organs of the body are invariably accompanied by a corresponding incompleteness of the love organs of the brain, and proclaimed by a deficient chin and a poor circulation producing cold, clammy hands and feet. The eyes are usually dull and glassy, and the mouth repulsive.

A keen observer of human nature once remarked to me, "It is a safe rule never to fall in love with a woman, unless you can love her mouth." I replied, "The rule applies to both sexes."

One who is devoid of amativeness—sexual love —whether man or woman will never bestow much affection upon his or her mate (see chart Fig 5).

There are two diseases in women which may be classed as a sub-head under Sexual Weakness which makes it in one case impossible to perform the sex act and the other case painful or difficult. The first is called vaginismus, which may be due to laceration or inflammation of the vaginal orifice. Sometimes it may be merely of a nervous origin.

The second, dyspareunia. This may be due to inflammation, laceration after a confinement or

small size of the vagina. This may manifest itself with one woman and be absent with another. The word itself gives quite a key to this. It is a Greek word meaning badly mated. With this disease copulation can be indulged in but it is painful or disagreeable. With the first disease, vaginismus, intercourse is impossible and this is true with all men. With some women a mere touch of the finger may call forth a painful spasm. With vaginismus, where the husband attempts to use brute force, the wife may go into convulsions, become hysterical or faint. If the husband insists the wife may run away or in extreme cases, commit suicide.

The man and the woman should be of mature and appropriate age, the age depending upon the country and climate. In warmer climates men and women mature at an earlier age than in colder climates but in neither would the age of maturity be found to vary much from normal except as to the habits and physical constitution of the inhabitants.

In our country, with the great rush of modern civilization and the strain and stress of education and tension of the hour, mature age is not reached in the female until twenty-five, and in the male until twenty. Both parties, of course, should

be wholly free from any social diseases, for, in proportion as either one is diseased, the pleasure of coitus and the physical and mental beauty of offspring will be impaired.

A great authority on Sexual Science, makes this statement which all people should know:

The usual age at which puberty occurs in boys in our country is between thirteen and fifteen; some boys reach it at the age of twelve, others not until sixteen, very rarely seventeen. But while the boy is sexually mature, that is, his semen contains spermatozoa and he can impregnate a woman at thirteen to fifteen, it does not mean that he is fully mature physically. He continues to grow and strengthen the organs until the age of eighteen or twenty, and it is only then that he is biologically fit to marry. If he should beget children before that age, they would be apt to be weak and rather undersized, though not necessarily so. It would probably be better from the physical, and surely from the social and economic point of view, if no man became a father before the age of twenty-five, or at least twenty-two.

CHAPTER X.

BEFORE THE WEDDING NIGHT

Because of pernicious teaching of the so-called "morality squad," many brides, whose minds have been perverted in regard to the natural sex instinct, wrong themselves by striving to kill all of their sex desire, to stamp out of their make-up the maternal instinct and very often become hopeless invalids because they think they have committed an unpardonable sin in experiencing a desire for sexual intimacy even with their lawful husbands.

The author has surely been clear enough in cautioning girls and unmarried women about being careless or free in promiscuous kissing and love making, even after the engagement has been announced, so that he shall not be misunderstood here.

There is a time and place for everything and when that time comes both the bride and groom will discover that there is nothing more wrong or indelicate or "sinful" in the woman allowing her sex nature to assert itself than it is in the man.

If the maternal instinct and responsibilities were to have anything to do with the matter the conclusion would naturally be that the wife and mother should be permitted greater longings and greater desires, because with her rests the future of posterity.

After the act of fecundity the man goes his way and has no more physical responsibility. The wife, however, now enters upon the period of gestation at which time her whole physiology takes on a different aspect and, with many women, even the disposition changes entirely. She has likes and dislikes regarding food, reading and amusements she did not have before, yet after parturition she has the life of the child in her hands.

Surely when the woman has so much to do with the nurturing and development of the child, it would be only fair to expect that she should have as much of the maternal instinct and of the emotions and feelings connected therewith as the man. So there should be no foolish, prudish, aesthetic nonsense in the mind of either man or woman that the man is the eager, fiery, passionate animal as is his right, and of which he boasts, while the woman should be a frigid, unbending partner in the great mysterious, un-

fathomable, inexplicable but God-given function of reproduction.

Man is the noblest of God's creatures in the animal world, yet man himself is an animal. All life is the result of the sex expression, in the flower kingdom as well as in the animal kingdom—in fact, all sentient life is produced by the exercise of the sex function.*

We do not consider that there has been any immorality or any "sin" committed when flowers reproduce themselves. The vilest mind, the most degenerate of all libertines could not by the wildest stretch of fancy imagine sin being connected with the reproduction of the pansy, the daisy, the buttercup, the lilac or the orchid, and yet religion has taught that sex is indecent, immoral, indelicate, in short, a sin.

What a goody-goody, pious "I am better than thou" holy being, is man! Religion has recognized the fact that there is an instinct for reproduction of the species, and yet, somehow, irrespective of what laws have been made or moral codes indoctrinated, they have all combined to put the taboo upon the act necessary for the reproduction of man.

They sort of admit that it is a necessary evil,

*See Practical Psychology and Sex Life, by the author.

that the Lord has given a command that "man shall be fruitful and multiply," but, nevertheless, they pollute the mandate of the Most High by tacking on to the sex act, the label "Sin."

Religionists have looked upon it as a necessity but have been ashamed of it and regretted that the Lord ever issued such a command or that he did not invent some other method of making man to have, according to the good book, "dominion over all of the earth." In their religious prudery, human beings have been half willing to admit that "it is better to marry than to burn."

The sex act is sin according to many religions, no matter how you look at it, and no matter whether the church or civilized law has put its stamp of approval upon the matrimonial bond.

Coitus is a sin!

Religious leaders have issued edicts regarding it. Conclaves of Bishops "have discussed it and passed resolutions regarding it." Though, of course, there have been differences of opinion among the dignitaries of the church, they have all agreed in one respect at least, namely, that it is a sin. The only point of difference has been the enormity and extent of the sin. Some have called it a "deadly sin" and if not duly absolved before death, punishable by hell fire.

Others have held it to be only a "venial sin," a sin that must always be confessed to the priest and which may be pardoned by the practice of due penance, but always, it was a sin.

So religion has steeped the consciousness of man with the idea that the normal sex act is debasing to him, degrading to God and withal, an indecent function of existence.

Women especially are religiously inclined. They have, as a rule, a more highly developed and sensitive conscience than man and the women of the present day have been inoculated with the idea that sexual intercourse is wrong, immoral and indecent — a sin from which they should flee in order to escape the wrath of God. Wherefore, most women come to the wedding chamber with a wholly misguided idea as to the sex function.

Filled with fear and trembling because of the new step she has taken, placing her life in the hands of a man, one time a stranger, casting all of her fortunes into the lap of her lord and master, she comes to the wedding altar and to the marriage bed with all her being wrought up and highly nervous. Because of the great change which is about to come into her life, (quite enough of a burden for mind and body

to carry without the added emphasis that the act of coitus is wrong, indelicate, indecent, immoral and sinful) the average woman is nothing more than raped at the beginning of her honeymoon.

The fact of the matter is that the result of the first contact is such a shock to the bride she may never recover in all the years which are to follow.

Prudery, Prudery, Prudery. Ignorance, Ignorance, Ignorance.

Shame upon our so called civilization. Double shame, shame, shame.

Occasionally there develops a temporary impotence on the part of the man the first few days of the honeymoon. If this happens it may be due to the nervous strain preceding and following the wedding, especially if the subject be a man of sensitive makeup. His tender affection and deep love for the object of his heart may, for the time being, render him sexually unfit.

Perhaps one of the highest compliments man could pay to his chosen one is his inability to perform the sex act shortly after marriage. In the case of one normally sexed, this experience would happen only to one who is very sensitive

and affectionate. A coarse man would never experience the like. So if the man be possessed of normal sexual fire but the flames seem to have died out during the first part of married life, it is nothing to be worried about. Take a little time, exercise, breathe fresh air, and above all, put the mind at rest, free it from worry; do not let your mind dwell upon the "plight" in which you find yourself. It may be a compliment your bride will remember most fondly in the days that are to come.

It may startle the reader to be told that many women are so ignorant upon their wedding night as to imagine their physical relation with their husbands will not be fundamentally different from that with a brother.

Unfortunately, when a woman of this type learns what part her body has to play as a wife, she usually refuses absolutely to comply with her husband's wishes.

A careful study and clear understanding of the sex organism, as we have mentioned, would eliminate a great many of these troubles. If the groom would be patient and give the bride a few days to consider her own makeup, and what she may expect in the marriage situation, the marital atmosphere would clear up. How-

ever, if skill be not exercised, a tragedy may develop. Numerous cases of suicide and insanity immediately following the first night of marriage are of record. The fault in such cases is probably that of the too ardent groom who displays a heat of passion toward the bride which frightens her.

If men and women have been united at the marriage altar without any more knowledge of what is going to happen than this, the first union is nothing more than rape if the husband insists upon his "marital rights."

It is obvious that when a bride receives such a shock as above hinted at, it may be months before she will recover her poise and be able in any way to respond to his physical advances. Moreover there may lurk in her subconscious mind for years the idea that her husband did her an irreparable wrong which she may never be able to blot from her mind.

I know of a case where one of these innocent women was so shocked on the night of her wedding that her husband was unable to approach her for sex union for over two years. What will those "good people" who fling out the "Purity League" banner and who would keep the lid on sexual knowledge, say to that?

One sexologist has told us that a woman of refinement and culture, eighteen years of age, suffered for several months the tortures of the damned from thinking she was going to have a baby because a man had kissed her lips.

Sexual passion in man is easily aroused and stimulated and when man does not understand the delicacy of the affection felt for him by his wife preceding sexual union, and allows his passions to overleap all of the tender preparatory steps in lovers' sweet lane driving ahead to the accomplishment of his purpose without consideration for the woman's feelings, an unmitigable offense in many cases has been committed.

The woman, because of her nature, may soon forget, but if this unbridled passion is to continue to be allowed full sway for the satisfaction of the husband alone, without consideration for the wife, love soon revolts in the bosom of the beloved.

Probably the wife at first keeps her feeling secret, but it is apt to burst bounds and show itself in scorn and loathing.

On the other hand, the wife in her Puritanical, snobbish prudery may repel all the tender advances of a wooing husband, when she tries to

throttle the desire which nature placed in him, by refusing to be caressed and fondled in a way to arouse within her the rhythmic sex tide, which is surely hers, however it may have been checked and kept down by false modesty.

If this continues, the wife is as guilty in not allowing herself to be aroused to the point of passionate enjoyment as is the husband in overriding all of the delicate feelings of the wife and plunging on to the goal of selfish accomplishment of the sex urge.

It has probably been because of this that man has overlooked the ebb and flow of woman's sex life.

Many women have never known they have such an expression of nature as the ebbing and flowing of a sex desire.

It has been said that twenty per cent of all women in the great strain and stress of modern civilization come to the ages of twenty-five to twenty-eight before they are cognizant of the fact that they have any sex desire.

This is undoubtedly due to wrong teaching and training and the centuries of woman's endeavor to "control her sex passion."

So both may be guilty. The woman does not even know her own nature, so how can man

interpret it? The man in his selfish race for sexual gratification on the spur of the moment, has a share in the blamable ignorance of his wife and both are guilty of ignoring the fine art of love making.

When man overrides everything to secure for himself complete satisfaction sexually, he abuses the tender dutiful wife whom the law puts under his command. If she has been called upon in season and out, she does not know when her love tide is ebbing or when it is flowing.

There are other men so blind in their ignorance and perversity that they cannot recognize the signs of their wife's love ardor when the physiological tide is swelling.

Remember the delicacy of the woman, that she is in a new environment, about to undergo something she knows not what, and that ordinarily an over-display of passion will make you unattractive to her. Extreme passion should not be manifested by one or the other until both have reached the point where this may be indulged by both.

Sex appetite is like any other appetite. Too much of a good thing is too much, and if, especially on the wedding night, a man should be too eager and too anxious and too forward and too

passionate in his advances, his behavior will react upon the bride as if she were given too much food to eat. She will be surfeited with his coarse advances before she has taken the first taste of the delicacies of the marriage table.

The wedding night is not a night for sensual spreeing and voluptuous carousing. The wedding night is one of the great opportunities of a lifetime to sow a seed of responsibility, consideration, affection and love that will bear fruit of its kind forever and ever.

Every animal of either sex has some characteristics which are displayed at stated times in order to win the attention and response of the opposite sex. The grasshopper at the mating season sticks out his hind leg and makes a humming sound. This is his call to his mate. Some Miss Grasshopper who has arrived at her mating season hears various calls of various grasshoppers' hind legs. She does not like all of the hind leg vibrations she hears, so she takes her choice, and when the right Mr. Grasshopper vibrates his hind leg in tune with her idea of what is right and pleasing, Mr. Grasshopper is made aware that his vibrations have attracted his right mate when Miss Grasshopper comes

his way. Then, of course, they are "happy ever afterward."

The peacock struts and opens his tail feathers, and drags his wings upon the ground to display his individual virtues, which any Miss Peacock ought to appreciate.

All animals have their way of attracting the opposite sex.

Far be it from me to make any suggestions as to how the female species in the family of Homo ought to attract Mr. Two Legged Man. Silks and satins, fur coats and short waists, powder puffs and cosmetics, maybe a few of these things to turn the trick—mark me, I say maybe.

Man's vanity is expressed in so many nonsensical ways in order to attract the Miss that I shall not try to attempt enumerating them. I don't have to, they are so obvious that all, even short-sighted ladies, can see them. But there is one thing I should like to mention regarding the wedding night. This, the man should ever bear in mind.

The whole affair is new to the average sensitive, Anglo-Saxon woman, constrained by her centuries of counsel about the indecencies of sex. She comes to the bridal chamber in most cases

in a very timid, fearful, mental attitude. If she has been chaste all her life and never even indulged in masturbation, she is in a spirit of trepidation that any man might well appreciate if he would only take a second's thought.

In the great majority of cases the man has some idea of what he is about to experience. Not one man out of one hundred comes to marriageable age but that some time in his life he has given rein to sexual emotion. And inasmuch as most men have a more powerful, more volcanic sex fire than most women, (notwithstanding there are some women of the Cleopatra type who are as volcanic in their physical passion as the most passionate man) they look upon the wedding night as an occasion for giving license to sexual indulgence. Perhaps there has been stored up within the new husband so much sex fire that that is about the only thing he thinks of, after he has led his timid, trembling, affectionate bride to the bridal chamber.

But he should remember that this is all very different to the ordinary woman. In many cases, it would be much better for both the bride and groom, if they slept in different rooms for the first night, and were not even to seek mutual embraces for two or three days. This will give

the bride time to find out what it is all about, to get over the strain and the stress of the preparation for the wedding and to become relaxed after the tension of the ceremony. This of course all depends upon the temperament and any wise man needs no instruction in detecting the mood his wife may be in.

The timid woman who has virtually been in a state of fright ever since she left the nuptial festivities and entered her bridal chamber is in no mental or physical condition to accept the advances of her newly created husband, irrespective of his emotional fervor or passionate temperament. She should accordingly be given time to adjust herself.

And then when the adjustment comes, there is one thing most males (evident even in the grasshopper) like to indulge, I mean display, i. e., exposure. The man doesn't have a hind leg to vibrate as the grasshopper, neither has he the fine feathers to display as the peacock, but there seems to be an inborn pride among most men for displaying before the opposite sex, their sex organs. What shall be done after the married couple have adjusted themselves to their new surroundings, and ways of living, it is not for me to mention here. I could not any-

how give any dogmatic rule to follow. Should I attempt to do so, the chances are it would not be followed anyway. It is for each couple to decide between themselves as they become harmonious in their sexual relationship, what method of procedure their love making shall follow. But there is one thing we can say with capital letters, and that is, on the wedding night, if the bride be timid, and bashful and frightened the husband ought to be as delicate and refined and as considerate for her virgin feelings after the wedding as he was before. What may seem gross and even revolting to her ought to be well considered by the groom. He may think that his displaying of that which makes him a man should be attractive to her, but a thoughtful man will realize a fact that this will be a most crude, boorish and vulgar display.

The wedding night is not a night for vulgar display, and for rash advances even though the civil law and the church authorities have given license to the couple to indulge in sexual exercise without blame or rebuke. The thoughtful man and woman who are preparing to build a garden of Eden in their worldly paradise will not be rash in their first night's meeting even though the law gives them that privilege. There

is a higher law than the civil law. This always has been and ever shall be. It is the law of conscience, of decency, and morality.

If a man will be considerate, will take time and will follow instructions in this book, and the one which succeeds it, he will find that no matter how timid and frightened the bride, when time has been allowed for adjusting affairs and nature is given her rightful way and not forced, the first union of the married couple will be the something to remember forever. This may take several days, but it is worth the waiting.

The honest woman marries her lover, first because there is a sex attraction, whether she is conscious of it or not; second, because there is that maternal instinct within (the instinct to beget children) which makes it possible for the human family to survive; and third, she marries her lover because there is in her a deep, pure affection which is more spiritual in its essence than the average man can appreciate. This mental and spiritual affection becomes not only a spiritual love, but in time, a physical as well.

If the woman be given time, and the proper wooing and spooning, and cooing and love-making indulged, all of the affection, all the mental and spiritual attraction will merge into

love on the physical plane. Then their flesh may be joined and such a fire and love will well up in this timid frightened creature, that she will not only welcome the advances of her loved one, but she will crave them. Then that mental spiritual and physical love which has been kept secret by the timid little bird, now nestling upon the bosom of her husband and lover, will burst forth in a volcanic expression, strange to her as well as unexpected. And the ecstacy which the poets write about, lovers dream about, and spooners think about will be realized. A union of the bodies will take place which nature has so wonderfully intended and which will give both to the young husband and the young wife a taste of the sweetest nectar that God ever prepared for the Sons of man. And if care and patience, time and proper love making have preceded this God-given union, there will linger in the memories of the couple strolling in lover's lane, unhampered by sight-seers, free from the fear that something is not right, the blessed recollection of God's greatest gift to man. If this wedding night is followed by as careful wooing and love making, before each successive sexual union, with each consid-

erate of the other their joy will be constantly renewed.**

In short, consider this the bride's party, not your own. It is for her to invite you to the wedding feast and so for the first few nights let the woman have her way.

If the bride and groom have been able to drop their prudish ideas about the indelicacy and the shame of coitus and will follow directions which we have outlined in the succeeding chapter, there will be no shock, no dread, no fear, when the act of intercourse is performed for the first time; furthermore it will not be a raping affair. The bodies and the minds will flow together in one channel, and the organs will seek their proper place as the water runs to the sea. They will mingle in this unity of minds and emotions in spiritual and physical exaltation and in the most perfect bliss that can be known to human beings.

Follow this method of preparation, of playing with one another, and the marriage road leads

*As we have outlined in "Practical Psychology and Sex Life" where the couple partake from nature's table of the most luscious fruits. They will continue to partake thousands of times during the years that are to come, giving them more strength, more mind power, more health, vitality and a greater bond of love, besides deepening the mental and spiritual channels of their being, until nothing can part them this side of the great beyond.

to heaven on earth; fail to do so and it will lead to "hell and damnation."

The husband who is, if a normal man, surcharged with years of dynamic sex urge hitherto not gratified, enters the marriage chamber in a condition of mind and body quite different from that of the bride. The law has now given him the privilege of sexual indulgence; he is "raring to go," while most brides enter the marriage chamber with timidity and a burning sense that what is to follow must needs be wrong; they were at the parting of the ways before they started. The man being the stronger, the more able bodied and the more given to the exercise of will should await a proper time when the woman will accept his advances for coitus, not only in a spirit of passive acquiescence, but with the fervor of a sweetheart. If a man will take time, (it may be several days before intercourse can even be suggested) I say if the man will wait and if the woman will graciously allow herself to be aroused and will gently and tactfully help in arousing her husband, and thereby increase his delight, nothing but the strongest bond of mutual love will there and then be tied, and tied into an unbreakable knot.

Alexander Dumas gives this sound bit of ad-

vice: "Oh young husband have a care in the first overtures you make towards your bride! She may shrink from what she feels must come, she may put her hands over her eyes to shut out the sight, but do not forget that she is a woman and so is filled with curiosity under any and all circumstances! And you may set it down as sure that though she blinds herself with her hands as she scales the dizzy heights, up which you are leading her, nevertheless she will peep through her fingers! She will watch you with critical eyes and note every show of selfishness and blundering on your part! So have a care! You may think you are aiming your arrow at the sun; see to it that it does not alight in the mud."

It must be remembered not only that the couple must adjust themselves each to the other's temperament, but also that many women are not themselves during pregnancy and a child at the very commencement of married life may so derange the ordinary temper and physical system of the wife as to prevent her retaining her poise or normal health during the entire period of gestation.

Another reason why children should not be conceived within two years is that, as the author

has shown elsewhere, both the father and mother should first be in the pink of physical perfection and should have so mastered the art of control that the child will be conceived as a result of proper planting, and of slowly getting the minds and bodies for weeks into that state of excellence which will provide the new life with the proper start.

A further reason is that the birth of a child early in the married life of its parents, demands great self sacrifice and self restraint on the part of the father.* This may make him irritable and subject him to too much nervous strain, thus taxing his physical as well as his mental mechanism to the breaking point and in many cases driving him elsewhere.

Besides this the strain upon some women following child birth often so lowers their vitality that they are not able to come back and give themselves to their husbands in a mutually beneficial sex union for months and sometimes for years afterward.

In the meantime, other habits may have taken the place of the early fires of wedded rapture and the joy of wedded happiness takes wings.

**Sexual conduct during pregnancy is discussed in "Beacon Lights on Sex."*

A man once said to me, "One can endure anything for the sake of a beloved wife. But the wife is only utterly beloved when she and her married lover have not only entered paradise together, but when she fully realizes, through insight gained by her own experiences, the true nature of what she withholds from her husband as long as her bodily condition makes sex-union with him possible."

No woman should have a child until she has been married at least two years. It takes some little time for the ordinary couple to master the art of love and the scientific practice of coitus. And a child should be planned for and hoped for and thought for weeks before conception takes place. The time once set should find both minds and bodies working toward it and waiting for it during these weeks of love making, the great time when the consummation and conception are to take place. Our children have a right to be well born.*

Again, married life is an adjustment and it takes at least a year or two years for the ordinary couple to accustom themselves to the new conditions and environment they find them-

*See Practical Psychology and Sex Life.

selves in and mutually to adjust their temperaments, their likes and dislikes. If during this time the young woman should become pregnant, this condition very often changes her disposition and temperament. The young husband perhaps has got over his early, passionate thoughts of his wife as his "little sweetheart" and his "tootsy wootsy" and her pregnancy may occasion the first matrimonial differences to arise.

Most women have at least two weeks in a month when they have, what is known as "free time." This can be defined by any reputable physician.

CHAPTER XI.

THE WEDDING NIGHT

It has been well said that the joy of the honeymoon can be continued through life if only the facts of sex were fully understood.

Perhaps the majority of the men who enter the married state have no knowledge of sex matters other than picked up from haphazard and "spicy" conversation.

"There is nothing more profound, or of more vital moment to modern humanity as a whole, than is the understanding of the sex nature and sex needs of men and women."

Dr. Marie Carmichael Stopes in "Married Love" says:

"The English and American peoples, who lead the world in so many ways, have an almost unprecedentedly high proportion of married women who get no satisfaction from physical union with their husbands, though they may bear children, and may in every other respect appear to be happily married.

"The modern civilized neurotic woman has become a by-word in the Western world. Why?"

"Many medical men now recognize that numerous nervous and other diseases are associated

with the lack of physiological relief for natural or stimulated sex feelings in women. Ellis ("Sex in Relation to Society" 1910, P. 551) quotes the opinion of an Australian gynecologist who said that, 'of every hundred women who come to me with uterine troubles, seventy suffer from congestion of the womb, which he regarded as due to incomplete coitus.' While a writer in the *British Medical Journal* (April 1, 1911, P. 784) published some cases in which quite serious nervous diseases in wives were put right when their husbands were cured of too hasty ejaculation."

A number of my women class members have had cancer of the uterus owing to an improper sex relationship. Moreover I have known women who believed it was wrong to have sexual intercourse and who have opposed the advances of their husbands. Others have explained that every time their husbands approached them they shuddered and that their organs inside became tense, which, of course, impaired the circulation. Others have indulged in sexual intercourse because they had married and wished to play the part of a "good wife." Law had made husband and wife one and hence, they thought, they must give themselves to their husbands because of their marital duty. Furthermore I know of many

women who have been cured of nervousness and their female troubles after they understood the proper way to have sexual congress.

Many a good mother in her prudish, religious "innocence" has preserved the innocence of her daughter at the expense of that daughter's whole life's happiness. Knowing nothing of what to expect on her marriage night and having been taught that sex is something that is vulgar, base and to be shunned in word and even in thought, many a poor girl has gone to her husband for the first time and received a shock which has resulted in permanent psychological derangement.

It is a known fact that in most of the English speaking countries the average young man marries so ignorant of fundamental sex matters as to be unable to give his wife real physical delight.

It is also a known fact that the bride has been so erroneously taught that she thinks she has no right to participate in physical enjoyment, so the two are doubly hitched in the yoke of "Innocence and Ignorance." In time their self-imposed burden becomes so heavy that only the divorce court can afford them release. And this is another reason why men are forced into the game of polygamy.

Most any man feels, down deep in his soul, if he does not express it, that a decent man cannot continue to have coitus with a wife when she obviously does not enjoy it. The solution for that situation with many men is to go "elsewhere."

Only light on sexual matters will prevent polygamy and unhappy homes. "Let there be more light."

The groom should bear in mind that even in this day and age that there are many women who will approach the marriage chamber with fear and trembling. The man's conduct on this night, if hasty or inconsiderate, may cause a psychic condition never to be erased from his wife's mind. Upon the man's behavior this night depends to a great extent his wife's attitude toward him.

It may be almost unbelievable but I know of a case of a certain young man as morally clean as we make them, who fell in love with a most charming young lady and finally married her. She was absolutely ignorant about the ways of life. When he sued and coaxed for the consumnation of the marriage rite, she most bitterly upbraided him and said that if she had married a former

suitor, he would have loved her without making such a request.

Such a woman is either blind in her ignorance due to her false idea of the teachings of sex or else frigid. Probably her mother was the cause, who herself being frigid or imbittered in heart because of some unpleasant or unhappy marital experience, had influenced her daughter to have such an attitude of mind as this, or it could be because of her prudish lack of knowledge along sexual lines. Whatever it may be, the fundamental truth is the same—there can be no happy marriage without proper sexual intimacy.

"With the exception of sophisticated young women, whose curiosity has been aroused by a certain kind of literature, and by the tales and hints of their married friends, the young woman has not the same desire for sexual intercourse that the man has. With the woman the desire for loving, for contact, for caresses, is stronger than with the man, but the desire for intercourse is decidedly weaker, and in quite a considerable percentage of cases, is altogether lacking. It takes many women several years of sexual life and "sexual education" before they begin to feel the need for and to enjoy sexual relations."

On the other hand there are some women who are very highly sexed.

Schrenck-Notzing tells of a lady who became spontaneously excited sexually upon hearing music or seeing pictures without anything lascivious in them and of another woman who upon viewing beautiful and natural scenes like the sea had sexual ideas imaged in her mind, while the contemplation of an especially strong and sympathetic man brought on an orgasm in about one minute. There are other women who are so strongly sexed that the sight of a handsome man or speech with him will cause them to ejaculate mucus.

Not only do the fuss and tension of preparation for the wedding affect the physical and mental attitude of the bride, but the very fact that she is to stay over-night in the same room with a man is upsetting to the ordinary, delicate, sensitive modest woman. Furthermore, many girls have been kept in such woeful ignorance about sex and its functions, that they do not even know they are supposed to have genital contact or union. One of the world's greatest sexologists tells of a mature daughter of a physician who, in her ignorance, had no idea of such a thing as sexual union. She said of

course she knew women had babies, but she thought God had sent them.

The man who is chivalrous and will play the part of a gallant and a gentleman on the wedding night will not laugh at or roughly push aside any sensitive preconceived ideas that the bride may have. There are three times in the life of a woman living with a man when she absolutely should have the right of way. The first is the wedding night, the second is during pregnancy, and the third when she changes life.*

What the groom may imagine to be the prejudice or whim of the bride should be carefully considered and respected. The future happiness of the home depends in many instances upon the conduct of the groom on the wedding night. If he has understood some of the laws of sexual science and has played the part of a patient gentleman, he will win the respect, admiration and devoted love of his bride, who will treasure in her chambers of memory all of their married life, his gentlemanly conduct when she, like a frightened bird in the marital cage, wondered what would happen next.

**For Sex conduct during pregnancy and change of life (either man or woman, for man has a change of life much like a woman), see "Beacon Lights on Sex," by the author.*

"The sexual impulse is the strongest force in all living creatures. It is this that animates the struggle for existence; it is this that attracts and unites two beings, that they may reproduce their kind; it is this that inspires man to the highest and noblest thoughts; it is this also that inspires man to all endeavors and achievements, to all art and poetry; this impulse in the creative instinct which dominates all living things and without which life must die. If, then, this force, this impulse plays so strong a part in our lives, is it not necessary that we know something about it?"*

Love is simply the attraction felt by one person for another, restrained and directed so as to produce the greatest good for the loved object. Lust is the same attraction unbridled and indulged irrespective of the welfare of the OBJECT. Ponder on these definitions and decide which form you are experiencing.

Sex desire, sex appetite and sex function are as natural as any other human emotion or physical function. Properly used they are the greatest blessing to mankind, while their promiscuous and improper use is the greatest curse.

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*"*What Every Girl Should Know*," by *Margaret H. Sanger*, *Chapter IV.*

The ordinary couple who enter upon their matrimonial voyage, in all of the ardor and glow of youth's fond dreams, may scoff at the idea that the first year of "wedded bliss" is the hardest. This, however, is usually true.

So many adjustments have to be made in both lives and in the habits of the contracting parties. Generally speaking, the older the couple the more intrenched are their habits and the more difficult it may be for them "to give and take," to be considerate and to compromise.

Marriage is a contract that should never be considered one-sided. Just because a man is the "Lord of Creation" and has been the top dog for so many centuries is no reason why, in this day of feminine liberty, he should play the part of an absolute monarch. Czardom must be abolished, tyranny buried—although the masculine dictation like "The Last of the Mohicans," dies hard.

The woman does as much, both to make money and to conserve it, in the ordinary family, as the man. The average housewife usually devotes more time in making things go than the husband. He may be on the job from sun to sun (but the chances are he is not) while the good wife's work is never done. The management of the

household in every particular, especially in rearing the children, takes as much good common sense as it does for the husband to go out on the commercial firing line and "bring home the bacon," to take care of the family.

Therefore, the wife, and mother to be, should be considered an equal partner in the marriage contract and no good partnership can be conducted if one thinks he is the whole institution.

On the other hand, the woman with all her beauty, charm, love and arts, should not be so inflated as to think that, now she has a husband, he must dance to her fiddle. She may succeed at this for a while but one of these days a string or two on her fiddle will break, and while she is busy trying to repair it, the husband will be off in pursuit of some other romance, trying to find the happiness elsewhere that he expected his beloved bride to give him.

So it is team work from start to finish, from A to "izzard," and the one who does not understand this is digging a deep ditch of marital trouble into which he is going to fall one of these days and out of which it may be hard to be pulled.

A safe rule to follow is to consider the other one's feelings, the other one's make-up. Be

magnanimous enough always to give him or her the benefit of any doubt which may arise as to the propriety or non-propriety of word, thought, or action. Be just as anxious to keep the love after it has been gained as you were to win it before the law made you one.

One should be allowed to choose his or her intellectual, social and recreational pleasures as well as friends of both sexes. If you cannot feel implicit confidence in the partner of your choice, it would be better if you had not made a choice. The marriage relation is not strengthened by coercive bonds. It is strengthened by trust, fidelity and ever increasing love.

The instinctive sex desire is very largely dominated by the mind, hence there should be willingness and desire on the part of both husband and wife if the sexual relationship is to be, as it should, mutually enjoyable and satisfying.

And, we repeat, strange as it may seem, some women never come into the full realization of sexual pleasure until years after they have been married. They are not rare exceptions. Every physician of experience knows that they are comparatively common. They may have no sex desire at all at the beginning of the married life, and yet, when the mind has been diverted

from their puritanical and orthodox way of looking at the sex question; when the vitality of the woman has been built up, those who have been practically frigid may become normal and share with their husbands in a mutual and satisfactory coitus.

The future happiness of the couple very often depends upon the things which are done or left undone during the first few weeks of married life. Most couples who wreck their future the first night or the first month do so in their ignorance but the old adage that "ignorance of the law is no excuse" is as apropos here as anywhere else.

Many women regard the sex act as a nuisance, as an ordeal, as something disagreeable and to be finished as quickly as possible. Never has womanhood made a greater mistake than as a consequence of that prudish notion, so far as trouble for herself is concerned or the happiness of married life.

There are, of course, some frigid women who just cannot endure the sex act. These women are more to be "pitied than censured," but fortunately are very rare. On the other hand, there are many acidulous prudish women who consider the sex act animalistic, indecent and

brutal. They need a good "talking to" and if they are not natural born fools, one good explanation often fixes matters. If the wife's repugnance arises from fear of pregnancy, the man should be as sympathetic and considerate as the tenderest woman. In such cases the wife needs only instruction in how contra-conception may be practiced.

Even though her coldness be due to excessive masturbation, local malformation, inflammation or vaginismus, all are curable when properly treated.

Just in passing let me counsel you not to repel your husband too often. A man won't submit to too many denials. Nor should you go to the other extreme. A strongly sexed woman can sap the very vitality out of her husband if he be not her equal sexually. The practice of coitus reservatus, as we outline later in this book, will be of great service here.

And the man [for married life is "team work," must understand his wife and learn when and how to approach his heart's desire (see other chapters in this volume)].

With the exception of a very small percentage of cases, sexual discord is due to sexual ignorance.

I believe it is a matter of common knowledge among physicians that the majority of brides are practically raped the first time they cohabit with their husbands. Of course, this is done in ignorance. The groom is not to blame, nor should the bride be censured. It is all because society has been lax in the proper teaching of how and when the sex relationship should be undertaken, and what should take place the first few nights in the bridal chamber.

The divorce courts are jammed with the records, and the doctors' private libraries are overflowing with the testimony of human physical and mental wrecks of men and women who before they have engaged in sexual intercourse, have not been acquainted with their own organs or the organs of the opposite sex and the functions thereof.

The Hymen is a Greek word for membrane. Most virgins, that is, women who have never had sexual intercourse, have this membrane, which almost entirely covers the external opening of the vagina. This membrane has various shapes and is of different consistency. The vulgar name for it is maidenhead.

On the upper margin or at the center of the Hymen is an opening which permits secretions

of the vagina and the blood from the uterus to come through. When a girl begins to menstruate the blood makes its way through this small opening. There are rare cases, however, of no opening in the Hymen, the vagina being entirely closed. So when the menstrual period begins and the blood can not escape it accumulates in the vaginal canal. In such cases a slight operation consisting of making a slit affords immediate relief.

Our knowledge of this part of woman's anatomy has been greatly enlarged in the last few years. Religion once put an infinite burden of responsibility and sorrow on the weaker sex. The old Mosaic law which yet may be read by anybody who cares to turn the pages of the Old Testament, tells in a very plain way how the young husband is to examine the night apparel of his newly acquired wife and, should there not be the proper blood stains upon her garment, to consider her impure. If rightly or wrongly she was thought to have been robbed of her virginity on some previous occasion, she was taken out before the tribes and stoned to death. There is no record to tell us how many thousands of innocent women were thus maltreated and stoned, but we know that there are

some women who never have had a noticeable hymen, others have had the hymen broken by a strain or "while playing" with themselves, while with other women it has been entirely absent since birth. Many girl babies have no hymen. It can be destroyed by accident, by operations or by examinations when the physician did not use the greatest care. It is not an uncommon thing for a physician to find that the hymen is still intact when he comes to deliver the first child. There are cases of prostitutes who still have their hymen well preserved. All of which goes to prove that neither the presence nor the absence of the hymen establishes the fact of virginity.

If this membrane should be rather tough, the breaking of it may be accompanied by considerable pain. The wise man will be considerate and not force matters. He will depend rather upon a gradual stressing than upon a brutal rupture of the hymen. It may take several nights or a week before accomplishing complete defloration. The loving wife will remain forever grateful for this consideration on her husband's part.

A correct, wholesome understanding of the sex organs and the structures of our bodies

would prevent many a marital tragedy as well as lessening lascivious gloating. After all, the main thing in every walk of life is to throw light into dark places, to have knowledge instead of ignorance. When we have a wholesome understanding of sex and its functions, both in the sexual act and otherwise there will be less obscenity and vulgarity.

CHAPTER XII

RHYTHMIC SEX TIDES AND HOW TO KNOW THEM

If man and woman wish to hold each other's love and maintain happiness, they must learn certain fundamental principles concerning the nature of sex in man and in woman, its needs, peculiarities, variations, yet there is not one couple in one hundred really familiar with these "principles."

Any physician can point the reader to his professional library where books describing the sex organs, together with the pictures, may be had. People who are about to embark on the matrimonial sea—as well as those who have been married for years and are yet so delicate in their convictions as to fancy that sex is unclean — would profit by familiarizing themselves with the nature of those organs, how they function, and their purpose in life.

If our minds are in the right attitude, there is nothing more indelicate about a study of the sex organs than a study of the stomach, intestines, heart, lungs, liver, ears or eyes. "To the pure all things are pure."

Our own good, common sense teaches us that this should be taken up by every normal man or woman, boy or girl; even though society has taught them that it is positively indelicate, indecent, aye wicked. And so we have stumbled on through the centuries, in so-called civilized countries, blind to our own anatomy. What little information most boys and girls, yes, men and women, possess about sex has come probably through indecent, not to say nasty channels. And no wonder, when the conscience of the religiously trained puts a blush upon the cheeks of the grown-ups when they think about their children getting information along sex lines. We have literally been shamed by society's teaching that it is ill bred and not good form; we have actually been "kidding" ourselves about the "innocence" of sex, which really is only another way of saying the ignorance of sex. Purity does not mean emptiness. Ignorance does not mean innocence.

Those who have followed the findings of the Freudian school in psychoanalysis can testify to the fact that most of the physical ailments of the human family are due to this "innocent" ignorance, wherein "well bred" people try to make themselves believe that they have no sex

life or passion. In this effort to subdue or suppress the natural cosmic urge, no end of damage has been done.

I remember one of these great psychoanalists telling the story of an eighteen year old girl, reared in a cultured home where innocence was harped upon, when for the first time in her life, she felt the sex tide of passion rising within her; how she gritted her teeth, clenched her fists, stamped her feet, and said, "It is impossible, it is impossible. It is not true, I won't have it." She was perfectly sure that she was better than other people.

The truth of the matter is that there is nothing to be ashamed of in the rise of the sex tides in either man or woman. It is something which we should be proud of and rejoice in, rather than be ashamed of and suffer for.

We have mentioned elsewhere that all sentient life is reproduced by the sex act expressed by the male and the female.

There is, however, one difference between the females of the human race and the females of animals. When thoroughly understood this element will make all the difference in the world in the married state, and ninety-nine per cent

of the divorce courts could be closed within thirty days.

Here is the difference.

With all animals other than man, the female is so constituted that she is unable not only to entertain physical contact with the male, but even finds it impossible except at that period known as her breeding season. And when the time for breeding comes, she is so alive and aflame with passion for reproduction that until the period has passed, she will brave all dangers and risk everything in order to find a male with whom she may conceive.

The sex passion seems to be much higher at this breeding time in other animals than in woman. For this reason animals are usually referred to as being "in heat." When the ovum or the egg within the womb of the animal, which is fertilized by the male, passes from the womb without having been fertilized, the female is as sexless in so far as sex feeling is concerned, as a rhubarb plant or a telephone pole. Not only this, but it is impossible for the act of coitus to be performed until the next rhythmic sex tide approaches, at which time again she is as inflammable as before.

Here is the one point of difference between females in the human kingdom and females in the animal kingdom.

Most women can at all times receive the advances of men. Not, however, to her enjoyment or health, because woman's sex organs are so constituted that she can entertain commerce with the male at any time. Man has taken advantage of this to such an extent that misery, trouble, sorrow, ill health, misunderstanding and divorces have followed footstep upon footstep, in the wake of wedding bells.

So, while woman can perform this act at any time, yet, be it definitely understood there are periods when there is no pleasure to her only a drain upon her physical system. Therefore when one remembers that custom so vigorously pumped into the consciousness of woman the sinfulness of sexual intercourse, it does not take any stretch of imagination to see what a predicament a delicate, sensitive refined woman is in, (especially if she has been nurtured in a church) if at that time of the month when not physically ready for the sex act, she is forced by her "marital duty" to indulge in the same.

Both law and custom have strengthened the idea that the man has the right to approach his

wife whenever he wishes and that she has no real concern in the matter at all.

We have studied wave lengths of water, sound and light. We have studied the sex ebbs and flows of bulldogs, horses and hogs. When will mankind study the sex tides in women and learn that there is ebb and flow to her sexual desire?

But the "nice people" are supposed to have no spontaneous sexual impulses. The idea is so prevalent, in our country at least, that only depraved woman have any sexual feeling—especially before marriage—that most woman would rather die "than acknowledge that they *DO* at times feel a physical yearning, indescribable, but as profound as hunger for food."

In countries of the Northern climates and where social tension and the rush of modern industry have delayed the maturity of woman, it often happens that she approaches or even is past thirty before she is awake to the existence in her of a sex urge.

Many women marry before they are aware that there is a sex urge within them, and because neither husband nor wife understands sexual intercourse and the proper method of sexual intimacy, the woman gives herself to her husband merely out of respect to his marital rights,

often remaining unconscious that sexual desire exists subdued within her.

There are seasons of mating for both men and women, which we now scientifically know. Not once a year or once a season among normally sexed men and women, but with some men every four days at least, and with some men several times a day for years, while with most women the sex tide ebbs and flows twice a month. Many women are unconscious of this because they have been approached by their husbands, possessed of legal right to command their wives, whenever they so choose in season and out. As a result, the sex tides have been deadened so that the wife has become more or less a machine, to be directed by her husband's whims, fancies and passion, rather than a companion mutually to enjoy with him the ecstacy of sexual union.

It is this type of woman who has sex rhythmic tides flowing twice a month that we shall describe in just a moment. While some women are undersexed and are not conscious of sex tides once a month or once a year, there are other women who are so strongly sensitized sexually that they may be like many men, never really free from the sex urge. Even some married women will be able to indulge in sexual intercourse every

day and some two and three times a day and still have a strong desire for sexual union.

This book, however, is dealing with the majority of women, who are normally sexed, who can be aroused only twice a month. However, it might be well to say here that many authorities on sexology contend that any *normal* woman who is not sick or fatigued can, by the proper wooing, be aroused to sexual activity at any season of the month.*

Most women who are not sick or overworked have two periods in each moon month (twenty-eight days) when they have a natural and ardent desire for sexual union. It is essential, therefore, that both the husband and wife study these rhythmic sex tides and adjust their sexual relationship thereto. In PRACTICAL PSYCHOLOGY AND SEX LIFE we have shown that every twenty-eight days the normally sexed woman will respond to the physical advances of a man as at no other time.

With some women, this may be two or three days before the menstrual period, or two or three, four or five days or six or seven days after, but, whenever the time is set, just like

*This has been discussed at great length in "Beacon Lights on Sex," by the author.

clockwork the majority of normally sexed women, if they are not interfered with by their husbands too much during their off-seasons, and if they are not overworked and ill, will feel the rise of the sex desire and impulse coming to its crest at the stated time.

That is the first big rhythmic tide.

The second will be, as a rule, separated by just two weeks from the first. These second rhythmic tides may not have as high a crest wave as the first, but, nevertheless, they are there just the same. If the wife has not had these tides deadened by being called upon during the ebb, the proper wooing will so stimulate her that she will be in perfect accord for sexual union with her husband again at the second rhythmic tide.

In other words, every two weeks the normally sexed woman may give vent to the sexual impulse and desire if she has been properly cared for.

With some women this desire may last three or four days, with others only an hour or two. Much depends upon their physical condition and natural temperament.

This is the time for sexual harmony to be investigated and it alone will be, as we outline

later in the book, enough for the couple to practice for the first few months. As we have already said, the art of love must be learned by practice.

At either time of the month, when the woman's rhythmic sex tide is at its crest or has been aroused, sexual congress may be indulged in a number of times during that period of one, two, three or four days and if instructions for coitus reservatus (which we give later in this book) be followed, there may be enough repetition of coitus at either period of the month for both husband and wife to be perfectly satisfied. Then they can wait until the next period of sexual recurrence enters the rhythmic curve of the woman's life.

Remember, I have also said that many authorities on sexology argue that any *naturally* sexed woman can be aroused at any time and any season.

So, I am not making the dogmatic statement that there are only two times in a month when sexual intercourse may be properly indulged, I am merely stating the fact that the majority of women who seem to be cold and "contrary" in regard to sexual relationship may become warm and perfectly in tune and accord in their sex

relationship with their husbands, if both the husband and the wife wait for the rhythmic sex tides and then await their recurrence.

If during the day or days when the wife can have genuine pleasure in coitus the husband is not able to get enough gratification (though most husbands can) the reader, interested in knowing what may be done during the time when the sex tide is at low ebb, should consult the author's other works.*

When a woman is forced to indulge in sexual union without any natural pleasure therein, it reduces her vitality and tends to stifle her power of enjoying coitus when the love season returns.

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*Beacon Lights on Sex. I refer to this book a number of times but I have done it because modern, social ideas about sexual relationship, demand it. The PSYCHOLOGY OF SEX, HOW TO MAKE LOVE AND MARRY, is the second book in a series which is dealing along educational lines with sex matters. It would be futile, as well as disastrous, I believe for me to give in one volume, even should space permit, all of the information to be had in the three volumes.

I believe the ordinary reader would not be ready for what we present in the third volume. After all it is a matter of education for both man and woman. Education in sexual hygiene is to know that every step of the way treats of a pure, indeed holy function of life; that there is nothing more impure in sexual intercourse, when not carried to extremes, than there is in the satisfying of the normal appetite for food. But if we were to give at the beginning of our series of instructions the information contained in Volume III, already referred to, we believe that many well meaning people would misunderstand us and not see the pure wholesome side of sexual intimacies. It is, therefore, for the reader's own good that we have refrained from attempting to crowd into one volume all of the secrets of sex life.

We have spoken about the rise of the rhythmic sex tides, preceding or following at stated times the menstrual flow. It is also true, however, that many women experience a stronger desire for sexual intimacy during the menstrual period.

Dr. W. J. Robinson asserts that "The vast majority experience the most definite, most intense sex desire about the time of menstruation; that is, two or three days before menstruation, during the entire period, and three to five days following menstruation. The intensity of the sex desire immediately preceding and immediately following menstruation is true probably of ninety per cent of all women. Perhaps as large a percentage would acknowledge the height of the sex wave during menstruation, but, for the many, inhibitions, (aesthetic, religious and pseudo-physiological) render such a confession uncomfortable and shameful. The knowledge that sex relations during that period are generally repugnant to most women does effectually inhibit the rise, and is instrumental in depressing the height of the wave during menstruation. It has long been my opinion that but for the various inhibitions to which I have alluded the human female during menstruation

would differ but slightly, if at all, from the animal female in her rut."

There are women who experience a sex desire every two or three days, some every five days and this may be uppermost in their life for many, many years, so there is no definite, dogmatic rule, but the successful husband and wife who want to increase their marital happiness and prevent a disastrous shipwreck on the sea of matrimony will study each the other and adjust themselves to that time and that method which will be to their mutual advantage.

"The effects of fatigue, city-life, bad feeling and indeed of most outward circumstances may be very marked, and may for years, or during all her life so reduce her vitality that a woman may never have experienced any spontaneous sex urge at all."

On the other hand "a woman may be, like a man, so swayed by a great love that there is not a day in the whole month when her lover's touch, his voice, the memory of his smile, does not stir her into a thrilling longing for the uttermost union. Hence it is often difficult, particularly for a woman dwelling with the man she loves, to recognize this rhythm in herself, for she may be perpetually stimulated by her

love and by his being. I am convinced, however, that ordinarily, whether she recognizes it by outward signs or not, it profoundly influences the woman and hence that it fundamentally affects the marriage relation in every way."

There seem to be conflicting opinions about the rhythmic sex tides in women, respecting the fortnightly beginning and rising of the tides to the crest and then ebbing. Dr. Seigel has divided the twenty-eighth day moon month, into a first period from the first day of menstruation to the ninth succeeding day, a second period from the tenth to the fourteenth, and a third from the fifteenth to the twenty-second day.

But, you see, here again we come into that partial truth of exceptions to all rules, for there are other women who are as continually alert for the sexual embrace as most normal men. These women would circumvent both the second and third sex tides a month. Moreover, the foregoing distribution would leave out of the question entirely those women who have no sex tides except during the menstrual period itself, so we make no dogmatic ruling for any married couple. We simply give information which will instruct both men and women what to expect, that there will be natural, normal rhythmic

tides whether it be the second week or the third week or daily in all normal, healthy women who are not overworked, who are not under a strain, or worried. It is up to the couple to discover and put in practice this knowledge.

"The burning magnificence of an overpowering lifelong love is not given to many," so the husband and the wife who desire lasting and mutual happiness in the marriage state will carefully study one another and adjust themselves to the normal rhythms of the wife and the sexual vitality of the husband. Both will then endeavor to adapt their times so that there will be a harmonious blending of the two natures."

A satisfactory mutual adjustment may be arrived at even though the man's desire is constant and the woman's intermittent; even though the man's desire be every day or every few days and the woman's every fortnight. This adjustment can be made, impossible though it may seem at first.

There may be in between these times special occasions when there springs up a mutual longing to unite.

You can readily see, therefore, that there can be no hard and fast rule. This book's main object is to open up the why and the wherefore,

the which and the how, so that married people may study one another for their mutual sex adjustment—which means a home with love unmarred, and domestic happiness increased.

CHAPTER XIII

THE ART OF LOVE

Sex inharmony, sex mis-mating, sex malpractice, ignorance in sexual science, lack of knowledge of sexual exercise, are responsible for more than one-half of the suffering in the home and in the family.

The fact is that the only moral sex life is the one that is robbed of ignorance and supplanted by sexual knowledge.

I have shown in "Beacon Lights On Sex" that the lowest type of prostitution is that type, though sanctioned by the state, of a man being given full license to own the body and soul of his wife for sexual commerce. And both the ordinary husband and wife, aye, ninety out of one hundred, are as guilty of sexual prostitution in their "innocent" ignorance as the poor harlot who walks the streets.

As I view life after the lapse of a life time, one of the strangest things to me is that we have been so slow, backward and ignorant in teaching matters pertaining to sex marriage.

We have no compunction of conscience and no social scruples in discussing sex in animals.

You will hear lovers of animals talk with utmost freedom in public and private gatherings, where both sexes are present, about the *"breeding"* of horses, cows, bulldogs and hogs. We think there is nothing wrong in that, and of course, there is not, but when it comes to the discussion of better babies, better men and women, happier married lives and contented firesides where love reigns supreme, that is another matter. Yet though we know the happy conditions just referred to can only be brought about by a proper understanding and practice of sex relationship, we bow our prudish heads, flaunt our "ignorance" and allow our boys and girls to court, make love and marry, eighty per cent of the women to be sick, and most of the sickness coming from a mis-practice of sex. Ninety-nine per cent of the divorces are granted for the same reason—sexual ignorance—and still we pride ourselves by heaven, upon our ignorance about sex.

It is never easy to make marriage a lovely thing. It is an achievement and this achievement cannot be brought about by cold, selfish mental cowardliness in refusing to recognize sex and its functions.

Everyone, whether it be a preacher, *"purity-monger,"* a moral leader or an ignoramus pig-

head, knows that when a child has been born, something has taken place before the birth. Would it not be a million times better for information to be given and light be shed upon what actually did take place than to incur the risk of ruining the woman's health, jeopardising the vigor of the off-spring and making a man go "elsewhere"?

If we were to meet these "purity leaguers" on their own ground, of course, no common sense man can, but, if we were to meet them on their own ground, that sex indulgence should be solely for the propagation of the species, would not it be better even so, that the right understanding of this act be brought to every man and woman who stand before the sacred marriage altar to be made one in the holy bonds of matrimony until death doth them part?

I repeat, if each couple is to indulge in that act, which reproduces the species, no more than once during their wedded life, it would be vastly better for themselves, for society for the race and for their progeny if that once was practised correctly in accordance with scientific principles.

So, ye "purity leaguers" and ye ignorant-moss-backed-sex-blockers, we will meet you on your own ground that sexual intercourse should be per-

formed only once (which, of course, is a dastardly lie and you know it) during wedded life. Allowing all that, when it *is* performed why not have it right when we are at it so as to protect the woman's health and insure the offspring at least a chance to be born healthy and vigorous?

There are those of both sexes who are unfitted for matrimony sexually. This we have taken up elsewhere. This is termed "sexual anesthesia"—whether it be man or woman who is afflicted with this coldness in the sex life, this lack of the usual human impulse of tenderness and sexual affinity. At the same time there are millions of others who are normal in their cosmic sex urge, else the race would not be here, and it is for the latter that THE PSYCHOLOGY OF SEX—HOW TO MAKE LOVE AND MARRY, has been written.

Among my classes there have been many, many suffering from various kinds of female trouble, from cancer of the womb to all the other little ailments which yield to proper treatment when sexual intercourse is properly practiced. Nature's way, it is easy to be understood. Everyone knows that if you have pure blood you cannot be sick in any way but sexual intercourse is practiced in such an ill advised manner that the woman is filled with fear of pregnancy or the idea that such

intercourse is wrong and sinful, so that she does not give herself to the sexual embrace of her husband as nature intended. In consequence, all the organs connected with the performance of the act of coitus are congested, contracted, "tied in a knot" so that the circulation is impaired and not normal. I am safe in saying that ninety per cent of married women in America give themselves to the sexual embrace of their husbands because they think it is their "duty," without experiencing the wooing, mental and spiritual companionship and physical love-making that should precede the act of copulation.

But, should preparation for the act take the form of affectionate patting and lovable caresses —if the woman be not prudish and think that the whole affair is wrong—there comes on the greatest relaxation known to human body, with the exception of the relaxation *following* the act of coitus.

Everyone knows well when there is relaxation, the muscles and the organs cannot be tense, and that then there is the freest, healthiest, circulation of the blood, so, as we have mentioned elsewhere and as we keep repeating, because of its importance, there should be hours of wooing before the physical contact.

There is a sparkle in the lover's eyes and a lighting up of the features expressive of the desire for physical contact that any experienced person should understand, let alone married people. So when the sex tides are rising to the crest, intercourse should not be indulged in immediately but the husband and wife should entertain themselves either at home reading, talking, planning for the future, building their air castles, or should attend a concert, lecture or any other kind of amusement where the delight in mutual comradeship is stimulated to the degree of their love before the marriage ceremony. If this is continued for hours, the better. All of this time the natural function of the heart is given free rein. The circulation is having its most normal functioning and a richer flow of better blood is reaching every organ, tissue and fibre of their being. For, mark you, there is nothing in the world which can make richer blood than affectionate, ardent, reciprocal love between the godly matched man and woman. The blood during love making reaches its highest degree of purification possible in any of the experiences of life, so, I say, if nature is given a chance, she will adjust herself. How many married women after the

fifth to tenth year have been tenderly wooed and caressed by their husband for hours, not to say minutes, before coitus? Not one out of a hundred thousand. The husband expects the wife to be an automatic flesh machine, to be operated when he turns the crank, but it just cannot always "be did" for the health, mental and spiritual development of both or for the physical enjoyment and the lasting growth of love between the pair.

Wherefore, let there be hours of wooing and caressing and better blood making and better mind building, but even so, as we have mentioned elsewhere, the act should not be finished in two or three minutes but should last at least thirty minutes to one hour and with many exceptionally well matched and regulated couples, it will last for two and three, and four hours, to the betterment of both in health, mind and body.

The normally sexed man can indulge in coitus without any preparation, but the normal woman must have her affections and her love nature aroused (as a rule) before the act can be pleasurable, although when the act occurs without suitable preparation it leaves even the man in a weakened condition, inclined to be irritable,

highly nervous and unsatisfied sexually, while if he keeps coming back for a repetition of the act, it becomes an irritant instead of health and strength. With the woman, however, it is not only a dissatisfaction but in time a cause for disgust to her. The average man cares more for the physical and less for the mental and spiritual attributes of his partner, while with the woman it is just the reverse; she cares more for the mental and spiritual.

Because of ignorance and wrong teaching and man's superior power, his "Lord of Creation" ideas and the marital authority which the civil law gives him, the majority of men expect their wives to summon passion just when they like and without any preparation for their advances. With the majority of women this is impossible. To be summoned at any time at the command of her legal lover fills many a woman with repulsion for the man she should love, deadens her sex tides and may eventually take from her any sex desire at all, thus making the union with her husband machine like, robbing him of the natural gratification, which in the end spells divorce.

Happy are the men and women who will learn the lessons which are here outlined.

Thousands of unhappy homes have been reunited, hundreds of thousands more will avoid disaster if the instructions given herein are faithfully observed.

In every walk of life from the cradle to the grave, at every crossroad on the turnpike of life's experience is the sign post, "Adjustment." We have to adjust ourselves from our short pants to our trousers. We have to adjust ourselves from the kindergarten to the grade school. We have to adjust ourselves to all new methods in business, new forms in social intercourse, but immediately after the marriage ceremony has been performed, a particularly important period of adjustment has arrived. It is a time when bride and groom must apply themselves to learning how to become harmonious in mind, spirit and body, and beyond a shadow of a doubt the biggest factor in bringing about this important trinity, is harmony of the sexes.

This book will be of inestimable value to those who are seeking an adjustment and harmony in the wedded state.

In sexual practice some women are too modest and some men are too selfish and hasty. Some women are too religious and think the sexual embrace is wrong and a "deadly sin," while

some men would rather go to the prostitute. Some women are too timid to let their husbands know their real thoughts, and some men are neglectful of the women they really adore. All these things are but calamity following upon calamity in the marital relationship.

Some men have led a very loose sexual life, and being tired of fleshly indulgence finally, after they have burned out all the sex power they have and cannot be stimulated even by the woman of their choice, marry a woman to reverence and adore her, and try to give her goody-goody instruction that it is wrong to give vent to the sexual desire.

Such men are not only blackguards and thieves and robbers, but criminals of the worst dye. They have robbed their precious body of the most blessed phase of human existence and upon their own deadly, sexless ashes they preach abstinence to the women they marry—women who are normal as normal can be. There can be no contempt too complete for that kind of a brute.

Other men there are who have led sexually loose lives who still have sex power within, but marry a woman to revere and adore her, thinking so much of her that they would not be twain

with the one they adore, and seeking their sexual gratification elsewhere.

These men who would preserve the "purity" of their wives while they indulge in prostitution are types of men who ought never be allowed to approach the sacred rite of marriage with a pure, normal woman.

The refined, delicately nurtured lady who has suffered from the handicap of holding erroneous ideas about man's animalism should bear in mind that a real man, when he approaches his wife, is prompted in so doing by love, as well as by the urge of sex, and that this is not animalism but one of the most significant and natural expressions of love's endearing ways.

"They will then not only preserve their chastity for their future husbands, but they will know right from wrong, good from bad, disease from purity and *lust from love.*"

Even though women try to control their emotions and pretend that they have no sex impulse, husbands are not deceived and if this mock modesty and prudish foolishness continues it is going to be at the risk of marital happiness for both.

If a woman has chosen a husband wisely, what wrong is there in the wife giving a free rein to her sex force in response to the loving

caress, endearing kiss and affectionate wooing of her husband?

In fact it is only by such wifely response that the highest point in married happiness may be reached.

Among my class members scores of women have told me that they would die before they would ever let their husbands know that they had any desire for sex union.

Ninety-nine times out of a hundred such women are nervous wrecks. The husbands are spending hundreds of thousands of dollars for that which they, the husbands themselves might have secured had they ever given any attention to the tender sex urge.

"Welling up in her are the wonderful tides, scented and enriched by the myriad experiences of the human race from its ancient days of leisure and flower-wreathed love-making, urging her to transports and self-expressions, were the man but ready to take the initiative, or to recognize and welcome it in her. Seldom dare any woman, still more seldom dare a wife, risk the blow at her heart which would be given were she to offer charming love-play to which the man did not respond. To the initiate she will by a hundred subtle signs, reveal that the tide

is up, upon which he will seize with delight. But if her husband is blind to them, there is for her nothing but silence, self-suppression and, in their inevitable sequence, self-scorn followed by resentment toward the man who places her in such a position while talking of his 'love'."

The sexual embrace of the ordinary husband and wife is purely physical. There is little or no thought given to make it aesthetic or spiritually affectionate; it is merely animal. The "less heart love, the less sex joy."

To help a woman make ready for sexual union is not only a humane method of preventing repulsion and pain, but gains for the man a great increase in the joy of the meeting which follows.

A great woman physician has said:

"If the man she loves plays the part of tender wooer, even at times when her passion would not spontaneously arise, a woman can generally be stirred so fundamentally as to give a passionate return. But during her ebb-times the stimulus will have to be stronger than at the high tides, and it will then generally be found that the appeal must be made even more through

her emotional and spiritual nature and less through the physical than usual."

"If you will first thoroughly satisfy the primal passion of the woman, which is affectional and maternal (for the typical woman mothers the man she loves), and if you will kiss and caress her in a gentle, delicate and reverent way, especially at the throat and bosom, you will find that, little by little the affectionate, emotional love nature will be stirred until she will be thrilled by your gentle and yet ardent wooing.

Nature's way calls for certain physical and chemical changes in the female genitals as preparation for union as well as in man.

Nature provides lubricating secretions which takes place very naturally when the wife is properly courted. The lubricants from physical reactions or an aroused and emotional sentiment eliminate the local distress the woman endures when the sex act is improperly performed.

The safe suggestion is—do not have a physical union until nature has created this lubrication in both man and woman. This "prostatic fluid" in man is sometimes mistaken as a pre-semen discharge filling man with the fear that this secretion is evidence of sexual weakness (because he is losing semen) or that this may

impregnate his wife. This is a mistake. This preparatory secretion is *not* semen, therefore it is no evidence of "weakness" and contains no germs pregnant with life.

A man may win his wife but does not keep her continued love merely by a period of wooing before the betrothal. A woman's love is only kept up by being fed. The same tenderness, care and graciousness which were extended before the marriage ceremony should be continued afterwards, and especially if it be a time when the woman's rhythmic sex tide is on the ebb, the husband should be gracious in his endeavors to woo and win again the object of his love.

He should woo her before every separate act of union, so if he wants his mate at all seasons it is his double duty to exert himself to arouse by charm and love and tenderness that affection within, which can be stimulated by an appeal to the emotional and spiritual side of life. In no other fashion will Dame Nature allow the woman to be stimulated to the proper state of local readiness. If man supinely waits for woman's desire to well up spontaneously, he will usually find her all too unprepared when he is ardent.

Remember that "instinct" is not going to play a very big part between husband and wife in a rounded out happy home. Instinct is the urge which attracts one toward the other. The art of love, when it is learned, is something which takes time to practice. I refer here both to tender caresses of affection as well as to the heat of passion.

Only when the young husband, as well as he of twenty-five years of marriage experience, discovers that many wives are so constituted that they should be wooed ardently before each sexual union, will they have learned the letter "A" in the alphabet of a happy marriage.

The rush of city life has tended to stimulate man's sexual life, while it also has had a tendency to retard woman's, hence it is obvious that if a man passionately approaches his wife when the sex rhythm is at low ebb with her, he is unfair both to himself and to her.

We have explained the rhythmic sex tides in most women when they can more graciously and tenderly accept the physical advances of their husbands.

Spend plenty of time in love-making, in peaceful but romantic dalliance, in tender caresses before approaches are made, and ye women who

have been reared in the false belief that everything about sex is wrong, flee not from the wooing pursuit of your lovers. Only pitfalls of sorrow, broken hearts, and wrecked homes are ahead of the man or woman who does not heed this warning:

First, understand the anatomy and physical makeup of each other, and second, having learned the foregoing, let both take care to play the game of happy lovers each giving preference to the other's feelings and desires, and there can be no danger ahead.

This phase of marital happiness should not diminish, but if anything increase as the years pass.

Each coming together of the husband and wife should be a new adventure, sweetened by the years of monogamic fidelity and purity. One of the surest ways to keep the sweetness of married life and to retain sexual strength is by careful study, each of the other, of their particular sexual rhythmic tides and peculiarities (if differences in sex life may be called peculiarities) and by keeping alive the fervor of young manhood and womanhood by continued wooing.

Bitterness in many a married life has been brought on by a lack of knowledge of the rhyth-

mic tides and "sexual seasons" as well as by ignorance of the peculiarities of the feminine nature, which can respond with some women only by wooing, and since all women should be wooed, the continuing of this wooing is one of the luscious fruits of the tree of life.

The candle of love will burn brightly in the corridors of time if it has been trimmed with tender care.

The art of wooing is ever the expression of tender affection.

Enough has been said, I think to demonstrate that if a woman is to suffer rude interruptions during the non "seasonable" sex tides, the glamor and joy of wooing will gradually fade out.

CHAPTER XIV

CAUSES OF SEXUAL WEAKNESS

It has been said by a prominent authority that more unhappy marriages, more divorces and more marital tragedies result from a husband's sexual weakness than from venereal diseases. It is true that perhaps most men who have become totally impotent are rather glad of it. They enjoyed sexual activity while they were strong enough for it, but now that it is past they are not bothered with that any more and their time is not taken up and their energy not spent, and I suppose if it were not for the wives, that not one man out of ten who has become totally impotent would ever care a rap to have his potency returned, but the crime of the matter is, that if a man is married to a normally sexed woman, she is unfairly yoked and unequally mated as sexual practice properly conducted is one of the natural functions of life, yea in most normally sexed persons, a necessity. There are thousands and thousands of women who are married to impotent men, who suffer the tortures of the damned. The man may not

be totally impotent, he may only be partially so, that is, unable to have a stout erection or premature ejaculation. In either case, it is an unfair advantage to take over a normally sexed wife. So if a man who is partially or totally impotent intends to play the fair, square game with his wife, the system of restoring manhood which we have given elsewhere in this volume will be of invaluable benefit to the reader of this book.

On the other hand, there are men who when they find their sex life is waning or is dormant, think that everything in life has left them, there is nothing now to live for and run from one doctor to another trying to be cured. They lose all zest in life, lack their old time pep, and no doubt many a suicide comes from the loss of sexual power. Especially is this true on the wedding night or a few days following the wedding when men find they are unable to perform the sex act properly, become so embarrassed, chagrined, disappointed and disgusted they end it all by ending their life.

I know of one man over seventy years of age who lived a most strenuous sexual life from the time he was fourteen until seventy indulging alternately in masturbation and intercourse all of his life, dropping masturbation at the age of

fifty-five after he had become rich enough to support many younger women, and continued his amorous living until seventy. If he went a week without sexual intercourse, he lost his strength, his business pep and was altogether dejected. He kept up this life until little past sixty-five when he noticed his erections not so stout and premature ejaculations. At the age of seventy, his sex life had waned. He was not disappointed, however, rather glad of it. He was the head of a big concern, had made his fortune and was now free from the annoyance of sex urge and time spent in the practice, and now that the desire had left him entirely, he no longer had the dejected periods he had before if he missed his usual sexual exercise. He seemed to have more vigor with a brighter outlook, and was glad it was all over, and settled down at the age of seventy to do his biggest life's work.

Causes

Generally speaking, it can be safely asserted that many cases of impotence are curable.

There are three types of impotence:

First:

Functional, that is local or from causes operating temporarily.

Second:

Organic, or from permanent causes.

Third:

Psychic, or mental.

We have not taken up here the causes of impotence because, as stated elsewhere, it is detrimental to many sufferers to do so. There is a tendency to let untoward suggestion fasten itself upon the mind, and fear may delay the cure or make the cure impossible. The less we know about some things the better perhaps. Impotence may be one of them.

Suppose, however, I give you a few causes of impotence which are easily removed, to be followed by directions which we shall give later. In any event, should a cure not be effected after due course, say from three to six months time, it might be well to consult a reputable physician, but for the love of Mike, be sure you do consult an honest, well-known, fair-minded physician who knows something about sex, for it is one of the serious reflections in my opinion, upon the medical profession, that up to 1916 (according to such an authority as W. J. Robinson, M. D., one of the greatest sexologists living) a man can take a full course in medicine, get his

diploma, can strike out into a world full of sickness, to go about his mission of healing, without having had one lecture, one lesson, one discussion about sexual disorders. Think of it! And the same authority says that in his opinion, there is never a divorce granted but back of it is some sex element.

Remember there are different kinds of impotence: partial, temporary and permanent, so for heaven's sake, and the sake of yourself and your wife and family, for the sake of your future happiness, and the happiness of all concerned in your social world, if you need to consult a physician, see that you go to a man who is a sexologist, as well as a drug mixer, prescription writer, or surgeon. Ninety-nine times out of one hundred, the method we are going to recommend will turn the trick, unless you are permanently impotent—in that case, neither a physician nor anyone else will be able to restore your "lost-manhood."

There are more than forty causes for sexual weakness (impotence) in men and women, but we are not going to discuss the causes; that is, many of them, here. The danger of discussing is apparent.

The moment we begin to read patent medicine

advertisements, about pains in the back, or chills in the spinal column, or colds in the toes, or numbness in the legs, or prickly sensations in the fingers, it makes a fellow begin to analyze himself; to be his own diagnostician, to see if he does not have some of these symptoms with which these patent medicine ads and their black face type so blatantly smash one in the face. Thousands of people in perfect health, upon reading an ad about chills and fever, colds and numbness, begin to examine themselves, in the end being persuaded they have the very sickness the patent medicines are trying to cure.

So when it comes to sexual impotence, the same holds true—if you begin to discuss what causes impotence, the ordinary man becomes so frightened that the chances are many might become impotent by reading of the causes. Every normal man knows that the thing he guards the most, probably, is his sex life. Surely this is the most talked of thing among men, and if a man who has been sexually strong, who has never even known that there is such a thing as real he-men losing their sex power; suddenly has flashed across his consciousness the statement that there are forty or more reasons for sexual weakness, even the strongest man might

become so filled with fear that in a short time he might become a prey to impotence. So in this section of the book, we are not going to discuss many of the causes of impotence; the main thing is the cure which will be found detailed in another chapter. In passing, however, it might be said that many more men are sexually impotent than unsophisticated women realize.

I may mention a few of the minor things which cause impotence because these will not instill fear into the mind of the reader.

1st—Debility of the Sexual Organs Due to a General Weakness of the Physical Constitution

2nd—Over-work, Either Physically or Mentally

The "mental type" is not seldom deficient in sexual life. Wherefore, many scientists, investigators, authors and others who spend a large part of their time in reading and studying with close concentration, finally become weakened sexually.

3rd—Nightly Emissions or Day Dream Emissions

Inasmuch as the author has taken this up

elsewhere and shows that emissions are nothing to worry about unless they become too frequent (their being the natural discharge of an overabundance of the creative fluid) [although either masturbation or excessive sexual intercourse also may cause emissions], the reader may rest assured they are no cause for alarm unless he worries, and then he may be a goner. It is not always easy to say just how often these emissions may occur without detriment to the person owing to the different make-up of men, but this would be a safe rule to follow: if one does not feel fatigued, tired, nervous or worn out after the emission, there is no harm. If they become more frequent and leave a worn out feeling afterward, then it would be well for the man to follow directions outlined in this book—how to restore lost manhood.

4th—Lack of Temperamental Affection in the Companion

Some men are unable to have a desire or an erection with women who are distasteful to them or who have dirty underwear, or a bad odor from the mouth. This may not be strictly classed with purely impotence, inasmuch as the men lack a proper stimulus. If this be true,

it is of course merely a psychic condition and temporary only.

5th—Psychic or a Purely Mental Condition

(Remember among all of these reasons I am giving, there is none that ought to frighten the reader as all are in a curable class.)

6th—Sub-conscious Condition

Some men may be able to have intercourse with one woman and not with another. For instance, men who are extremely sensitive and delicate in their affectionate demonstrations towards their wives. These have, perhaps, approached their wives too quickly, especially upon the wedding night and so they are unable to have an erection in the presence of their wives, yet may have an abundance of sex strength with other women. Or, it may be a subconscious condition brought about by some other cause. For example, a man of refinement and culture, a graduate of a great university, married a woman of like attainments. She was a blonde. He was never able to have natural union with his wife, but he was strongly attracted to women of black hair and particularly to any governess with black hair. Upon being psycho-analytically interrogated, these facts were learned: when a

boy in the early teens he slept with a governess. She was a brunette. She had taught the boy prematurely secrets of sex. In fact, she had first manipulated the boy and then taught him how to accomplish physical union. He indulged in this for some time until his mother "caught them in the act." She reprimanded the little fellow so severely that he was way past middle life before the sex desire ever manifested itself and when it did, always in fancy with a dark-haired woman, preferably a governess. Why? There was that subconscious fright which his mother had instilled into him when she had administered the rebuke. His mother was of the highest type of refinement and a blonde. He carried in his subconscious mind the fear of his mother, as well as sex repulsion toward the blonde. (All men, whether they know it or not, look upon their mothers as their ideals. This has been termed in the language of the psycho-analyst as parent love.) So it can be readily understood that this man in the presence of his refined, cultured, blonde wife, automatically paralyzed his sex powers, though he was easily aroused by women of brunette complexion, and especially by a governess, who, of course, was also the subconscious personality who had given him

physical pleasure up to the time the mother interfered.

7th—This Is Why Coarse Men,

temporarily exalted by a great love, may spend a whole evening in the close companionship of a beloved and revered woman and never consciously think of sex. This is why a man hitherto perfectly successful with prostitutes and voluptuous women (who appeal only to sex-passion) when he comes to the bridal-bed with some shrinking, nervous and spiritual girl, who knows nothing of sex and to whom the heart love is everything, may suddenly find his sex efforts imperfect. The very nervousness and fright of his companion, her ignorance, her excitement, her dread of the unknown thing about to happen, all this may react on a man and quite unnerve him, and all the more in proportion to his real love for and spiritual congeniality with her. Often the excitement, fatigue and dread of the girl have taken away all sex-desire from her and she only fears being hurt. This sex-negativeness, in turn, may infect her lover subconsciously and demagnetize him. Even where the beginning is all right, a single cry of pain from the bride may unman the groom. How can he go on and hurt her!

A woman should know that impotence is often the greatest proof a man can offer of the depth, purity and spirituality of his love for her, of his tenderness and consideration and of the probability of his being a lifelong lover.

This would all be overcome if both took time to prepare.

8th—Disturbing Irritations

of various kinds, as already defined—fear or anger, jealousy and especially interruption. Many men become impotent upon being interrupted in the act of coitus.

9th—A Malformation of the Organs

This may manifest itself in many forms.

(a) Sometimes the foreskin never parts over the end of the glans penis, the subject being never able to push the foreskin back. This creates a filthy condition under the foreskin. Impotence may follow. Circumcision, of course, will remedy this.

Uncleanliness

(b) Building vitality, strange as it may seem by attention to cleanliness! One of the causes of sexual weakness is uncleanliness. Man should, if he is not circumsized, push back the foreskin of the glans penis, at least once a day,

and wash well with soap and water. If due to long neglect the washing process smarts, wash in warm water without soap.

One sexologist tells us of a Sunday School teacher who had to visit a physician. The man's case was that of unclean genitals. It is disgusting the condition a man's organs may get in, when the glans penis is not taken care of. Neglect often causes sexual weakness, and in time total impotence, and when the doctor told his patient he must take better care of that part of his person, the goody-goody fellow said, "Why, I thought it was wrong in any way to manipulate the sex organs even to wash them."

Not only should the body be kept scrupulously clean, but the underwear and outer garments should likewise be clean and sweet. It is better to wear porous underwear so that the air may the more readily get to the skin.

Small Organs

(c) It may be a man has been filled with fear because of the smallness of the penis, he having heard that men who are not normal in size are objects of contempt to women. So he dwells upon the fear that he is not normal and produces a temporary sexual weakness.

The size of the penis and testicles is not a reliable criterion of man's sexual potency or virility. A person with large sexual organs may be completely impotent, and vice versa.

In "Beacon Lights on Sex," we have made plain that the sex act in the human family is on a far higher plane, when the couple are rightly mated, than among lower animals and that there is a mental and spiritual element in the sex act in the human family of which the lower animals know nothing. So, the ordinary man who sees his sex organ in a state of flaccidity becomes frightened, thinking he is a hopeless degenerate. He will find, however, much to his surprise, that when the proper time comes for the high type of love making, the shrunken condition will promptly disappear. The fact is that many men have a rather large organ in the placid state, which does not enlarge much when rigid. Other men, on the contrary, have an organ very small in the state of flaccidity which when erect, may be five, six or seven or eight times as large as in its normal, soft condition. There is nothing for the possessor of a small organ to worry about. Of course, there are some abnormally small men but they are also abnormal in their sex appetite. Nature

here has been kind. Others who are not normally sexed, have but slight desire for sexual union. A man of this sort, in my opinion, is a criminal if he marries. Should he marry a woman normally sexed, as most women are, he will be unable to give her any substantial sexual gratification. The result to her in ninety-nine cases out of one hundred will be physical breakdown, hysteria, backache, headache, female troubles, and nearly everything else. Such a man ought to know himself and be man enough not to ruin the future of some splendid woman just because other people marry and he thinks he ought to.

Another type of abnormal man has very small testicles. This is the man who is half feminine. He takes on many of the characteristics of the opposite sex. I have seen such wear fancy garters, long stockings, drawers, corsets and in other ways try to emulate the dress and habits of women.

He acts thus not because there is any special sexual attraction to him in women, but because he is abnormal. This man, of course, is what he is because nature made him so, and there is no cure for him. The fact is, he does not need it. He is well enough off as he is.

(d) The penis may bend downward instead of upward when stout and erect. This results from social disease and can be easily remedied when the disease has been cured.

(Every known venereal disease now can be cured. There is no guess work about it any longer. So if impotence has been caused by venereal disease, the man should hot foot it to get cured.)

10th—Sexual Excesses of All Kinds

(Whether produced by any of the more than six hundred methods of masturbation or more than forty positions in coitus) can ninety-nine and a half times out of one hundred, be cured by rest and the methods of cure outlined in this book.

11th—The Absence of Proper Copulation Between the Husband and Wife

In this case coitus reservation, that is sexual union without orgasm—reaching the climax—should be carefully and religiously practiced. The author has treated this topic at length elsewhere in this volume.

12th—Constipation

In all cases of female troubles as well as men, it is well to build up the general system, particularly the organs of nutrition and elimination. Many cases of uterine troubles originally arise from the presence of a distended impasted colon—this condition resulting from constipation, etc. When the cause is removed, it is a comparatively simple matter to remedy the local trouble.

13th—Nerve Strain and Worry.

14th—Tight Clothing

All one has to do is to consider the animal kingdom to see that nature has so endowed the males that the testicles hang on the outside of the body, not protected within as are the ovaries of the females. Modern clothing has made no provision for the natural exercise of the muscles and ligaments supporting the scrotum—sack carrying the testicles. The result is that the muscles atrophy from disuse, and the testicles lose their power because tight clothing does not allow them to hang without support. The muscular life has been sapped.

15th—Uncleanliness of the Body and of the Clothing

It is obvious that if the testicles are not

allowed to hang in their natural way, and are crowded and supported by unclean clothing, this has, of course, a tendency to prevent relaxation of the muscles of the scrotum. Moreover, their being pressed against the leg or body of the man in a naturally hot, sweaty region, establishes a most unwholesome condition for the most delicate of all of the organs of man. If the hand were put in a sling and surrounded with the same unwholesome conditions as the sex organs in some men, the hand would be useless in six months. What do you think of a man who has mistreated the sex organs for forty years? No wonder nature rebels.

An authority on Sexual Disorders, W. J. Robinson, in Sex Knowledge for Men, makes the following recommendations in the case of a contracted foreskin.

"Phimosis is a narrowing or contracting of the prepuce, or foreskin, so that it cannot be pulled back or retracted, and the glans cannot be uncovered. Some boys are born with this condition, and such boys should be circumcised without fail. For if not circumcised, the secretion from the glans accumulates and may in time produce inflammation or ulceration of the glans penis. In some cases little concretions like

stones form and they are very irritating and may even interfere with the proper performance of the sexual act. Phimosis may also be caused by gonorrhea, chancre and chancroid. Whenever it does occur in the course of these diseases, it makes the treatment of the latter more difficult and more unsatisfactory, and in order to obtain good results we are often forced to perform circumcision."

16. Excessive use of tobacco, alcohol and narcotics is a very common cause of sex weakness.

17—Continued abstinence from any sexual gratification may result in partial or complete, temporary or permanent impotence.

A famous authority* on Sexology has well said:

The exercise of the sex function is not a vital function; life does not depend upon it; but a person's all round physical and mental welfare does. And in the author's opinion a man after the age of twenty-two or twenty-five cannot abstain entirely without some damage to his sexual power, without some impairment of his capacity to do mental work. Very few completely abstainent men can reach the age of thirty or thirty-five without some impairment of their sexual power. I do not mean that their fertility is impaired: a man can be continent to the age of forty, forty-five or fifty and still be able to beget children; the spermatozoa are not necessarily affected. But his power to perform the act properly is usually affected, that is, he is more or less impotent. Often he is completely impotent, being unable to have any erections, or

*W. J. Robinson, in Sex Knowledge for Men.

suffering with immediate ejaculations. And he is very apt to be a neurasthenic.

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Here I must merely emphasize that those who assert that complete sexual abstinence up to an advanced age is devoid of any injurious effects, are not telling the truth. Some are telling this untruth deliberately, some are telling it ignorantly. The motives of both are good, but an untruth remains an untruth even if told in a good cause.

Suggestion is a very important factor, either for the man's health or peace of mind, when it comes to abstinence. If a man thinks that he must have sexual gratification for his health and for his strength and for a fully rounded man, if he thinks that abstinence is injurious, it will be injurious to him. His thinking may make it so. While sexual abstinence for a considerable length of time has a tendency to weaken the sexual power and while it may produce partial or complete, temporary or permanent, impotence, dwelling upon the injurious phase of abstinence is most detrimental indeed.

There are some normal men who sublimate their sexuality by being engrossed in other things, who are determined to live a continent life and are satisfied that such a life is in keeping with perfect health, who can abstain from copulation for even a lifetime without injury to their health.

Abstinence in women very often takes on a

much milder form than with men. It may sometimes be disastrous but it is not followed by impotence. A virgin may marry at the age of thirty-five or later and be a normal wife. While a man who marries at that age, may find himself totally unfit for sexual exercise.

18th — And Now Comes Along Another Reason

I repeat that I have no intention of instilling fear into the minds of men, thus probably doing more damage than good by presenting the causes of impotence, but here is one that anybody can learn without harm.

A European authority has produced evidence which is being accepted by neurologists and sexologists generally to the effect that automobile speeding is one of the causes.

Why not? As we mentioned elsewhere, impotence whether caused by disease or otherwise, is a matter of nerves as much as anything else and surely the way the speed maniacs screw their nerves to the highest tension may be and is the cause of much sexual impotence.

19. Nervousness or neurasthenia may also be the cause of impotence.

20. Failure to give full vent to the sex

emotion and passion because of the idea that the sex function is impure may so affect one as practically to cause sexual impotence.

We have already mentioned that a woman is not able to respond sexually as she ought if she is tired, fatigued, overworked or sick.

Any one of these physical states may make a woman practically impotent, at least in such a condition as not to enjoy intercourse. Moreover any other strain or drain may tend to make the woman impotent.

Many women who have been looked upon as frigid and lacking in normal sex desires and emotions are often so because of ill health, or malformation of sex organs.

21. Diseases of women.

There are two diseases of women which may be classed as sub-head under Sexual Weakness —which make it in one case impossible to perform the sex act and the other case painful or difficult. The first is called vaginismus, and may be due to laceration or inflammation of the vaginal orifice. Sometimes it may be merely of a nervous origin.

The second is dyspareunia. This may be due

to inflammation, laceration after a confinement or the small size of the vagina. This condition may manifest itself in intercourse with one man and be absent with another. The etymology of the word gives the key to its meaning. It is from the Greek and means "badly mated." Despite the condition it sets up, copulation can be indulged in but to the woman it is painful or disagreeable. With the first disease, vaginismus, intercourse with any man is impossible. With some women a mere touch of the finger may call forth a painful spasm. With aguissmus, where the husband attempts to use brute force. the wife may go into convulsions. become hysterical or faint. If the husband insists, the wife may run away or in extreme cases, commit suicide.

CHAPTER XV.

MANHOOD RESTORED, OR THE CURE OF SEXUAL WEAKNESS

First Thing

Where there is a debility of the sexual organs, the first thing to do is to enhance the state of the general health. Follow the rules herein laid down for the upbuilding of the vitality by means of the massage which we recommend and the essential rules for health building, and wonders will be performed. This treatment has been known to restore vigorous sexual power in men of advanced years who have not known such vigor for periods of from five to ten years' time.

Remember, fresh, pure blood means health; there can be no sickness where there is an abundance of fresh blood and a good circulation. Right eating, right breathing, right sleeping, exercising, bathing and proper massage help to make red blood.

It matters not what the cause of impotence, the cure in nearly every case is the same.

The first factor is good sexual health and power. Not merely freedom from venereal disease, but good sexual potency. For, no matter how favorable all other conditions may be, no matter how sweet-tempered both partners, how excellent their financial condition and how good their general health, if the husband is suffering from sexual impotence, the marriage *cannot* be a happy one (with one exception—when the wife herself is also impotent, or absolutely frigid). Most likely it will be a tragedy.

Remember, that it is easier to build up the body than to run it down. That the constructive forces of nature are ever at work and only need a little encouragement and co-operation.

Nature Is on Your Side

Nature is always defending itself, it adjusts itself under every condition. So when nature has been abused to such an extent that sexual weakness is the result (whether it be from disease, excess or any of the other forty reasons for sexual impotency) nature is always ready to do her share to repair the damage. Furthermore, in nearly every case, unless it is positively incurable, if a man will help nature by means of

the suggestions we herewith offer, nature will do her best.

In other words, nature is with you. Even in instances where impotency comes from masturbation, in boyhood or manhood, or from sexual excesses of years indulgences, the chances are ninety-nine to one, that the sex power will return. It may not be with the same old vigor as in the early twenties, but it will return nevertheless.

Beware of Quacks

There are human wolves strutting about in sheep's clothing, who will give you advice and the wrong kind of advice at that, for a paltry dollar, and when they get you on the string, the chances are they will bleed you to the very last dime. The medicines they give and the stuff they recommend are liable to make you worse in the end than you were before.

Beware of quacks, and also remember that not many reputable general practitioners are well versed in sexology, so if you are going to call upon a physician, before taking his advice, visit a dozen of them. The probabilities are, however, that if you follow instructions, as

herein outlined, if your case is curable at all, you won't need a physician.

Exposing the sexual organs to sunshine and fresh air, their natural conditions with plenty of friction—massage—coupled with building up the general health, will cure ninety-five cases of impotence out of one hundred. Fresh air and sunshine are just as important to the health of the sex organs as they are for promoting the general health.

Next to the cleanliness of the privates, there should be cleanliness of the person. The pores will open after each bath, which should be daily, then the body should be rubbed with a rough towel until a bright pinkish glow is produced.

Beware of Extremes in Hot or Cold Bathing

Although, if one is to build up the vitality of the sex organs, he should accustom himself to go from one extreme to the other, from tepid water to downright hot water, and from that again back to cold—not until the body is shocked but until it experiences all the cold it can stand. Follow this by firm, vigorous friction of a towel.

Sitz Bath

During the bathing, the sitz bath should be

used in which one sits in the water (you can get a special seat for this) preferably with the feet out of the water, thus deluging the pelvic region. In filling the bath tub, have a rubber hose attachment, one end placed over the spout in the bath tub and the other end with a sprinkler. Sitting thus, with the feet up and the legs apart, spray the pelvic region from the waist line down to the anus. Accustom yourself to an alternation of hot and cold water, for this has a tendency to bring the blood into the penis, the prostrate and Cowper's glands, and at the same time gives invigorating massage to all the parts. Turn on the warm water, next the hot, then vigorously massage these parts, stimulating circulation, bringing fresh blood here. Then make the water tepid, cool and cold, as can be borne without too much shock to the system. Follow this with vigorous massaging, then change every fifteen minutes from warm to hot, hot to warm, and warm to cold water.

Vapor baths and Turkish baths are generally useless, if not injurious. They are not permissible even in obese patients, because I do not believe in vapor and hot air baths as a means of reduction of superfluous flesh. The pound of water that the patient loses while in

the bath, he makes up very soon after he leaves it, by drinking excessively. An occasional Turkish bath in autotoxemic conditions and for the sake of cleanliness may be permitted.

A cold water injection (water sterilized) in the urethra makes a nice tonic. A half per cent boric solution or normal saline solution is sometimes preferable, as recommended by some physicians. The water should be cold and three or four syringeful injections, making the patient urinate after each syringeful. This sometimes alone effects a cure. It acts as a stimulator to the posterior urethra and strengthens the openings of the ejaculatory ducts.

Wear clean underclothing and quit wrapping the sexual organs in folds of the shirt or in any other way.

Let the scrotum hang by its own muscles. Let the organs have the friction of the clothing as you walk. You may be chafed for a while, but you will soon get over that. Underwear should be changed every day. If you think this is going to cost you too much in laundry bills, have suits you can change frequently, allowing the recently worn garments to air. The trousers and drawers should be loose, the shirt short, so as not to reach the generative organs.

We are ready now for the making of good circulation. Besides the sitz bath, which we have already mentioned, a cold sponge bath should be taken at least once a day in the morning or evening—more frequently would be better.

Foot Bath

Besides the sitz bath, alternate the cold with the hot foot bath. After using either hot or cold water, rub the feet vigorously, jump up and down, take any exercises that will stimulate the blood. Then give a real vigorous massage to all of the sex organs. After or during the time you are allowing the body to have an air bath, give vigorous slapping and punching and kneading exercises to the whole pelvic region. Slap the testicles, the scrotum and the penis gently, until they are red and glow with increased circulation. Massage and slap the abdomen, the groins and upper part of the thighs and the anus.

Time Yourself

The skin of the scrotum may be twisted and stretched, gently at first and then more violently as one becomes used to it. Roll, knead, punch and slap these parts for at least ten minutes.

Do it ten minutes by the clock, then follow with another round of the same treatment. Men may find it less painful to the penis if it be drawn up on the abdomen and stretched while being treated. This should be kept up for twenty minutes by the clock. Do not guess at it. After ten minutes have passed, you will think you have been at it a century. Then take a cold towel and apply directly to the sex organs around the scrotum, testicles and penis. Women should apply a cold wet pack to the vulva and wrap around with another dry towel to remain for twenty minutes. The heat of the organs coming in contact with the cold compress will make a warm vapor and after a few minutes perspiration from these parts may be profuse, thus bringing out impurities as well as drawing fresh blood to these parts. Women should massage and slap gently the region of the ovaries and the lips of the vulva.

Alternating Hot and Cold Compresses

If, after a few applications of the cold compress, there is no reaction of perspiration, try making the compress hot and cold alternately for several nights. The object of this, of course, is to quicken the circulation and draw a large

volume of healthy blood to the weakened parts, sweating out the diseased matter and local inflammation and restoring health and vigor. After the compress has been left on for twenty minutes, it should be removed and the parts wiped dry.

It would be well, probably, after a hot and cold compress has been administered, for the towel not to be removed but allowed to remain while one drops off to sleep.

During all of this time one must pay strict attention to diet and keep the bowels well open. If one follows the diet of uncooked foods, which the author so strongly recommends, there will be no such thing as constipation.**

The cold and hot compress may be used during the day according to the opportunity presented and the severity of the case, but above all, do not use a suspensory. It weakens the muscles of the scrotum more than tight clothing.

If it is a case of total impotence where it is impossible to have recourse to other measures, persistent massage should be given the penis.

A gentle massage of the prostate gland will

**See What to Eat—25c, and Practical Psychology and Sex Life, by the author.

be an exceedingly valuable measure if the massaging is done gently. This would be well to be practiced by even strong men. It would improve the general well being, a person's buoyancy in spirits and disappearance of the dragged out feeling.

Massaging the congested prostate gland stimulates circulation rich nerve supply and automatically removes toxic or poisonous products which would otherwise be absorbed in the blood.

One should form the habit of emptying the bladder at least once during the night. With this treatment it will be most invigorating and most healthful if the one should associate a great deal with the opposite sex. There is magnetism and electricity generated in such association.

Sexual Abstinence

It needs hardly be said that one should refrain during all this time from sexual indulgence.* Much will depend, of course, upon the severity of the case. Continence may have to be observed for six months, or one or two years.

Exercise

Any good system of exercising with variations

*There are exceptions to this rule. See end of this chapter.

in the system from time to time should be practiced twice daily. Incorporate in it movements at the waist, making the hands into fists, bending over at the waist toward the floor, as far as possible, and pounding the end of the spine thence up toward the shoulders and upper back very vigorously.

Exercise But Not Strain

We have already shown the importance of muscular exercise, how such exercise should be taken and that the body cannot otherwise become vigorous, but beware of over strain in exercising, there is such a thing as too much of a good thing.

Some men may be so physically delapidated that they cannot take a vigorous routine of physical exercise at the beginning. Each man must use his own good judgment in not overdoing this. A safe recommendation would be that he take much exercise in the way of walking, then gradually build himself up by exercises as we have outlined elsewhere.

Hot Spinal Packs

Apply hot packs at the small of the back or the lower part of the spine. The application

should be with hot towels, well wrung out, placed upon the small of the back as hot as one can stand. These should be changed every half minute or every minute.

Exercises should be taken morning and night, stand by the open window without clothing. The body should be bathed in fresh air and sunshine at least one hour a day, and the more the better.

This leads to the remark that the body needs sunshine as much as do flowers, but we don't get it in our complex, civilized way of living. If you can not get sunshine during the week, you can at least get it on Sunday. Take all afternoon to let the unclad body bathe, and bask in the luscious beams of the healing sun.

Havelock Ellis in his studies in the psychology of sex details at length how certain savage tribes have a dominant complex of modesty, not only about the sexual trends, but also about eating. While some tribes in Brazil feel no shame about going about naked, yet they are ashamed to eat in public. So the modesty about our bodies which has been carried to absurd lengths even by people we know, may be just as foolish as the modesty of the Brazilians in eating. Beyond a shadow of a doubt familiarity breeds con-

tempt even in the marriage relationship. Nothing is more salutary, however, than the private exposure of the body to the sun's rays or the fresh air, and this cannot be done if we have several thicknesses of clothing. The sun and fresh air themselves have the greatest potency for curing and healing, and we cannot take sun baths or air baths in our "chemise" or "B. V. Ds." Give nature a chance. That is the best piece of counsel in any hygienic regimen.

Dry Rubbing

Not only should the body be vigorously rubbed after a bath, but particularly during the sun bath and at exercise time.

Swimming

This exercise is one of the most invigorating and body building of nerve tonics. Plunge into the water and swim. If you are in the business of restoring manhood, and mean it, get into the tank every day.

The person who is building up vitality should get plenty of fresh air day and night, should take at least one hour's walk daily in the open air.

"And we are justified in believing that mas-

sage of an enlarged or simply congested prostate does good not only because it improves the circulation in that gland, not only because it stimulates the extremely rich nerve supply, but also because it mechanically removes toxic products which would otherwise be absorbed into the blood and lymph stream."

Alcohol, Drugs, Narcotics, Stimulants

If one is going to build up his vitality and hopes to get back his "Manhood" he must eliminate all alcoholic beverages, all tobacco, all drugs, narcotics and stimulants of every nature, manner, shape, kind and form. The stimulation from these is always followed by a reaction; the reaction is not only physical but mental, and nervous, and as we shall explain a little later on, one of the biggest factors in building up vitality is to build up nerves. Excessive use of tea and coffee should also be cut out.

Of course in taking these treatments, a man doesn't have to be warned that he must forego all sexual indulgence.

Avoid Overwork and Overstrain

Just as one should not be too vigorous and strenuous in his exercising, so should he be very,

very careful that during his vitality up building he does not overwork or overstrain. Many men become impotent because of too much work and too much strain.

Sleep

"Sleep, Nature's sweet restorer." No matter what may be your work, the exactions of your occupation, you can not hope to be a full rounded man and be able to keep physically fit, without plenty of sleep.

Sleep with your windows open, above all, have a sleeping porch if possible. As the next best thing, sleep with your head toward the window and still better, make a movable cot; on this build an extension cot through the window so that you sleep with your head out of the window.

In sleeping it will be much better if you take an air bath each time you sleep. Here is the way to do it. Tie the four corners of the blankets around the top knobs of the foot and side of the bedstead. This, by raising the blankets off the body, creates sort of a tent effect. Of course in real cold weather one likes to be warm. Accommodate yourself to conditions, but in moderate weather, sleeping thus without a night shirt will be invigorating, stimu-

lating and health-giving. It will tend to restore vitality and preserve it. If you feel cold around the shoulders, put on the jacket of a suit of pajamas or cut your nightshirt off at the waist and wear that only.

Worry

Cut out worry—every semblance of it. Perhaps worry has caused more impotence than any other one cause. To worry about it, is to make it worse, not to help it any.

Deep Breathing

Combine with your sunshine, fresh air exercises and deep abdominal breathing that thoroughly exercises the diaphragm.

Diet

By all means use the raw diet.*

Nerve Building

Some authorities think that all impotence is bound up with lack of nerve energy. In my opinion, this is stating the case too strongly, but at any rate man must have good nerves if he is building body vitality, and as the nerves

*The book that will most help the novice in uncooked foods, is "What to Eat," 25c, and "Practical Psychology on Sex Life" by the author of this volume.

travel up and down the spinal column, necessity of exercise which puts into play the end of the spine as well as the spine as it enters the head, is obvious.

Mental Attitude

Perhaps the biggest thing of all in restoring manhood, is the right mental attitude. If a man is filled with fear, all the exercise in the world will be of little avail. So whatever may have been the cause of impotence, a man must face the subject bravely, with the determination to overcome, with faith in a cure and with the spirit of ambition to win a victory. Without this, he cannot hope to build up his nerves.

Optimism

Cultivate the spirit of optimism.

Laughter

Take the laughing exercise each day and join the healthy army of laughers.*

Be of Good Cheer

Cultivate the habit of cheerfulness all of the time.

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*See Chapter, "Smile, Smile, Smile," in "Applied Psychology and Scientific Living" by the author.

Singing

Use your vocal cords to help the body by vocal exercises, preferably singing.

Smile, Smile, Smile

And by all means let him who is seeking to build up sexual vigor and manly health practice the Silence * * * and quicken the consciousness so as to improve circulation and bring life into these parts.

Suggestion

The troubles of the male and female reproductive organism may be effectively treated by suggestion and mental treatment scientifically and intelligently applied.

In the case of weakness of the female reproductive system, mental treatment and suggestion is usually very effective. In my own practice, women have told me that misplaced wombs have instantly come back to place. In some cases it has taken a period of suggestive therapeutics.

Displacement of the uterus, falling of the womb, etc., are treated by suggestion to the supporting ligaments and muscles, suggesting to

***See "The Silence—What It Is and How to Use It," 25c, and "Practical Psychology and Sex Life" by the author.

them to do their perfect work in the direction of supporting the uterus properly. These ligaments respond very readily in most cases and a marked improvement is speedily manifested.

We give below an affirmation or thought which will be found very effective.*

"Realizing that all nature should be aided by rest and sleep, free from all exhaustion and anxiety, I am resolved that I shall, each time it is necessary, seek to help God to give me the necessary rest and poise to bring about a natural flow.

"And knowing that a disturbed mind of any kind, be it worry, anxiety, fear, trouble, grief, or any mental discord, interferes with the natural functions of my organs, I maintain at this time peace and poise.

"I am at rest in infinite love, and the divine life flowing through me makes me every whit harmonious and whole. All the organs of my body are functioning naturally and normally, and I am free in mind and body, harmonious, perfect, well, strong and whole."

One may direct these suggestions directly to

*This is taken from "Affirmations and How to Use Them," by the author, 25c. A book invaluable to one who uses suggestion for healing. It teaches how the principle of affirmations is operated and gives instructions how to take the formula.

the ovaries and uterus, conveyed by a mental pattern or the idea of "UP" and "FIRMLY IN PLACE," "NORMAL AND NATURAL IN ACTION."

Element of Time

The ordinary man who is impotent has become so gradually, unless by disease, and it is not to be expected that what took years to lose will be recovered over night. With some, it may be a few weeks, with others months before vitality will be restored. It may even take two or three years. All according to the past, to the cause, to the conditions.

Sometimes the case may be cured by hypnotism, and the only cure.

When one has learned the cause of his impotency and has effected a cure, it would be very unwise for him to have any kind of indulgence which has brought on impotency. There are some men who over indulge in excess in one way or another and take a cure once a year. This is treading on mighty thin sexual ice. Over indulgence once too often may put him beyond reclamation. Be "moderate" in all things.

With younger people the rest should be two, three or in severe cases, six months. In cases

over forty-five or fifty, absolute continence may be detrimental, causing the weakening instinct to go to sleep altogether. So a moderate order of regular intercourse of once in two or three weeks may be more prudent.

CHAPTER XVI.

STERILITY

Who's the Fault—What to Do in Case of Barrenness

In this modern day when woman is entering all of the vocational fields that have long been closed to her, there has been a lot of twaddle written about the professional and business woman dwarfing her maternal nature and so bringing about sterility.

This is all bosh.

A business woman can be just as good a wife and mother, just as fine a sweetheart and companion, if not a thousand times better, than her sister who is led to the marriage altar tied in advance to a long train of household duties and committed to a life of slavery to her husband and children.

If a woman desires to have a career there is no reason why her ambition should not be realized, and in attaining success, because her nature demands a career, be a much better wife and mother than if she were forced to give up

her life's ambition and only wash dishes, mend socks and care for the baby.

Man has for centuries blamed "the woman in the case" if a child has not been born.

This has brought untold agony to thousands of good women. We now recognize the fact that a childless union is not, per se, the fault of the woman. It is just as often the man's fault.

Man always has lambasted woman, that is, if he had a chance.

When it comes to sterility, it is the same old story. Sterility, barrenness, has been blamed upon women and countless divorces have been granted because the man has asserted his "rights," by saying that his wife could not give him an heir, and because laws are *man* made, the woman pays the price.

Very often in middle life, the man (not knowing that his wife after her change of life can be more sexually alert than during her child bearing period) is attracted toward the form and flesh of a younger woman. Then he uses the excuse of the sterility of his wife to have a divorce granted and flings off the wife of his youth, the one who has shared his sorrows and troubles, and has helped him in his career to climb the ladder of success, who should, of

course, share as much of the fruits of his success for the rest of her days, as he. I say, when his voluptuous nature asserts itself and he wants to embrace the body of a younger woman, in his ignorance not knowing that his mature wife could give him more physical pleasure than a younger woman, he drags out the old family skeleton, barrenness, and blames her because no children have been born.

One famous physician who specializes in sexual diseases, makes the claim that eighty per cent of childless marriages are due to the fault of the husband. Sometimes the man who is sterile himself, blames the barrenness upon his wife and uses this for an excuse to get a divorce.

Today we know that barrenness is more often due to the condition of the man than to the woman!

There are all kinds of reasons why men are sterile. In this tense time of living, where one man is scrambling up the back of the other man to get business, make a career and be "successful," his nerve tone is used up and, lo and behold, when he can no longer propagate, he blames the woman.

It may be worry and anxiety, business perplexities and life's problems, more common today

than in any other period in history, but, "the woman is to blame."

Perhaps it has been due to his prodigal sex life, his wild oats sowing, his venereal disease, but his true wife has been blamed.

Syphilis, very unfortunately, does not cause sterility. Fortunate would it be for the race if the syphilitic, owing to the diseases and suffering of the offspring, could not reproduce himself.

Just because the man is sexually strong and able to practice coitus daily, is no reason why his ejaculation has in it life giving germs. This condition when the semen does not possess life giving potentiality, is called ozospermatism, that is, semen showing no specimens of spermatozoa.

This may be due to disease or to other causes, and yet the woman is to blame!

Many good people fear (and this fear immediately causes sterility) that because they have long used methods of prevention, nature has been thwarted and will rebel against bringing forth a new life, but here again the only danger would be in the fear itself.

Preventive measures in themselves never produce sterility. People may practice prevention for twenty years and still have offspring.

My recommendation to every woman, who has

not been blessed by a baby in the house, is to have first her husband examined, then herself, and the chances are the husband will be found at fault as often as the wife.

"In my professional practice I have found the husband to be the cause of eighty per cent of childless marriages. He is either suffering with congenital aspermia, or, what is more common, azospermatism, his ejaculatory ducts have been sealed by a bilateral gonorrheal epididymitis, or he has infected his wife and made her sterile. And now I never treat a woman for alleged sterility until after I have examined her husband, for a five minutes' examination of the husband often saves the wife months and months of useless treatment. But the world at large is still ignorant of these facts, and the wife is still made the scapegoat in cases of sterility. Sometimes the husband, though exclusively the cause of the sterile marriage, uses the sterility as an excuse to get rid of his wife. Luckily the women are beginning to learn something," thus says one of the great physician-sexologists.

Some women never menstruate—some women have no clitoris, vagina, ovaries or uterus. Of course in such cases there is no help for sterility. Sometimes sterility may be caused because of a

tough leathery hymen. If the husband in this case has strong erectoral power, the hymen may undergo a great deal of stretching and the couple be under the impression they are having regular sexual intercourse, while in reality the wife remains a virgin. In such a case, a slit in the hymen allows impregnancy to follow. It may be a narrow vagina. This may be remedied by stretching in natural intercourse. It may be in such a case that a neutral lubricant might be of service. It would be much better, however, if the couple takes proper preparatory measures and let nature provide its own lubrication.

Vaginismus, is an inflammation of the vagina, which causes pain at an attempted intercourse, so that an entrance is impossible. In this case, if the husband insists upon his marriage rites, the wife may suffer so that she will commit suicide.

Sterility may be due to ovarian troubles of one kind or another. Or the ovaries may be apparently healthy yet actually diseased. This may be from syphilis malaria, pernicious aenemia or other run down constitutional conditions.

A complete sexual rest will oft times effect a cure, the inflammation subside and normal sexual life return.

A change in the position of coitus may be all

that is necessary to have an impregnation.

It is estimated that a spermium can travel an inch in about seven minutes, so in the event that a woman finds it difficult to conceive, she should lie on her back quietly without getting up, for at least two or three hours, and, if in the daytime, in a darkened room. There are on record cases of women who have not conceived until late in life but who have helped themselves by lying on the back for twenty-four hours. In other cases two or three days are needed for the impregnation to take place. Spermatozoa, it must be remembered, travels about an inch in twenty minutes. Where there has been less than normal vigor in the seed of the man, it may take a long time before the life-giving germ finally makes its way into the mouth of the womb.

If there have been no children, there should be no sexual meeting during the month after this congress.

There should be no other sex meeting during this month, nor for several days after the time for the next menstrual flow, for two reasons: First, it would otherwise be impossible to determine which was the fruitful meeting. Second, intercourse just before the menstrual period is liable to stimulate the appearance of the menses.

Many prospective mothers find themselves easily disturbed in this regard; so much so, that a horseback ride, a rough automobile journey, or a strenuous game of tennis, will cause abortion.

Therefore, whereas special care must be exercised to cause conception, even greater care should be taken to prevent abortion.

It sometimes happens that a man who is fertile and a woman who is fertile may marry and yet have no children. This has often been noticed by both the man and woman having children when they have been divorced and married to another mate. So we see that a change of mate sometimes corrects the erroneous idea that either one or the other is sterile.

This has been shown in the lower animal kingdom. Darwin and others have noticed that a fertile male animal when paired with a female known to be fertile have no conception. Change their mates again and conception takes place.

Many good people are upset in mind thinking that no children have been born because one or the other lacks love. It might be said that love has little or nothing to do with impregnation. It is wholly physical and depends upon chemical conditions, and where the physical and chemical

conditions are properly blended, impregnation will result.

Sometimes in a brutal rape where the woman is scared and horrified and loathes the rapist with every atom of her being, impregnation takes place.

Doctors have employed for over two hundred years the method of impregnating women by injecting semen.

Of course if the impregnation is undertaken by a woman physician, the husband will have no feeling that his wife has been violated. In this case, while the husband would not be father of the child, yet there has been a great longing for children, and where it is considered advisable to improve the health of the wife by becoming a mother, surely any manly husband would welcome fathering a child thus conceived. Surely it is just as good as adopting an orphan from outside of one's home.

If, now, the husband should be especially considerate and should let all of his mind and thoughts support the spirit of his wife at this wonderful time, if he associates more than ordinarily with his beloved and plays and sings and reads books to her, takes her out and gives the very best of his dreams and aspirations to

her, surely he will be compensated in the joy which the child-to-be will bring into both of their lives.

If the woman is truly barren, there is nothing now known to science that may bring about impregnation.

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David V. Bush, Publisher, 225 North Michigan Blvd., Chicago, Ill.

The Universality of the Master Mind

The Psychology of Contentment

This is one of the most masterful treatises on the relation of Practical Psychology to practical Christianity ever written, and is at the same time, a noble and inspiring study of the life of the Great Carpenter, whom Dr. Bush characterizes as the Master Mind of the Ages. To read this great book is to know the life of Jesus of Nazareth in a way no other writer has ever depicted it. The book is prophetic, daring and unrelenting in its insistence upon the acceptance of Christ and His teaching in the orthodox church as well as in the various new schools of Psychology, New Thought, Jewry and advanced thinking. "The Universality of the Master Mind" marks a new epoch in applying the common sense principles of Psychology to the daily practices of the organized churches of today.

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David V. Bush, Publisher, 225 North Michigan Blvd., Chicago, Ill.

*WHAT IS LOVE? HOW TO KEEP IT—HOW TO OVERCOME FAILURE AND ADVERSE ENVIRONMENT

*THE CHEMISTRY OF THOUGHT—HOW THOUGHT AFFECTS THE BODY FOR HEALTH OR SICKNESS —SUCCESS, FRIENDS, PROSPERITY AND LOVE.

If we live in terms of love we attract love to us. With universal love, wars could not be, poverty and despair would cease—all life would move in harmony. Dr. David V. Bush teaches in this little volume how to secure and keep love. He opens his heart and gives you the secret of happiness through, love. There are thousands who love him because of the contentment he has brought into their lives. If you are discontented—if there seems no hope for your future—if you are grouchy and ill tempered—if others treat you coldly—if you are lonely and heart hungry for friendship—you will profit greatly by the message Dr. Bush has for you in this little book.

Dr. Bush, in his quaint way, gives you some true anecdotes of what love has done. He shows how Universal Love creates higher ideals and opens up new worlds for those lonely souls who do not understand the philosophy of his teachings.

Combined with this volume is an instructive lesson on the chemistry of Thought. Scientists tell us that our thoughts, whether for good or evil, bring a chemical reaction in our blood that affects our whole physical being. This is a very wonderful discovery and teaches us the value of control over our emotional thoughts and actions. Dr. Bush gives you the advantages of his experiments and knowledge about this strange mental process. It's a thing that all should know about, because the seed you sow will come back to you. This is the inevitable law of nature. What makes his message more interesting are the actual experiences he relates—stories that prove this truth.

Thousands of people are sick because the emotional side of their nature is not controlled by their thoughts. To know how to direct the thoughts along the right path is a key that overcomes physical sickness. Dr. Bush tells you how to think for health and success.

By all means read this book. It's interesting, instructive and helpful. More than fifty pages, heavy cardboard cover.

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*This is from "Applied Psychology and Scientific Living." Vol. I of the "Fundamentals of Practical Psychology."

David V. Bush, Publisher, 225 North Michigan Blvd., Chicago, Ill.

*HOW TO DEVELOP A WINNING PERSONALITY
HOW TO BE BEAUTIFUL AND POPULAR
*THE LAW OF ABUNDANCE
HOW TO DOUBLE YOUR EFFICIENCY AND EARNING POWER

Perhaps at times you looked around you at the abundance of good things others had and envied them. Perhaps you have considered that luck so bountifully supplied these things. There is an abundance for you too—a regular avalanche of life's treasures if you but understand and apply the Law of Abundance. A very interesting experience of Dr. Bush's when he went from school to preach at a typical western prairie town, is the basis for his discovery of this law. He found by the long, hard road of experience that abundance may be had if one understands how to get it and is willing to pay the price. You will be amused as well as enthused by his story—and you will readily grasp the value of his experience and apply it to your personality. Dr. Bush claims that poverty is a disease—a sickness aggravated by a mental depression. You will quickly see this and profit by his advice after reading this book.

That mysterious thing known as personality ceases to cause wonderment after you read his message on "How to Develop Personality." Through your personality you not only achieve a full measure of success, but attract business and friends. Personality is something that cannot be made by barbers or tailors. It may be acquired only through mental processes. And through your personality you become beautiful because the mind moulds the features. The power of a winning personality has always been the royal road to success. From bootblack to president by the might of personality has been the experience of some men. Can you afford not to know about and understand the secret of personality? You and every normal person have within yourself the power to change your entire personality. Get this book and understand the laws that will make you grow in power and personality.

Nearly a hundred pages.

Price 50c

*From "Applied Psychology and Scientific Living." Volume 1 of the "Fundamentals of Practical Psychology."

David V. Bush, Publisher, 225 North Michigan Blvd., Chicago, Ill.

*SMILE, SMILE, SMILE
*FEAR, MAN'S WORST ENEMY
WHERE IT FIRST CAME FROM AND HOW IT CAN BE ELIMINATED
AFTER THIS LIFE, WHAT?

Smile and the world laughs with you. Weep and the world laughs at you. A genial smile will warm the cockles of the coldest heart. The power of laughter—the frankness of a pleasant smiling countenance will gain you friendships and drive away dull care. Dr. Bush gives many examples of this and explains just how laughter causes a physical change that benefits and makes a broader and better life. Through Dr. Bush's early struggles, when poverty and discouragement were with him day and night—he never failed to smile. You will realize the value of laughter after reading this book.

It has been said that more people die from FEAR each year than from all sickness. Dr. Bush thus terms FEAR, MAN'S WORST ENEMY. He explains how fear paralyzes the heart—how it retards ambition, how it makes men timid and places them at the mercy of others. If you are a mental coward, it's time for you to pull up short and take stock. You can never expect to be a leader if you are afraid to go alone. Dr. Bush tells you how to conquer this Arch Enemy of Mankind. He emphasizes his story with examples and gives you the simple secret of crushing this disturber. Fear becomes less a menace when you learn how to conquer it.

Price 50c

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*This is from "Applied Psychology and Scientific Living." Volume 1 "Fundamentals of Practical Psychology."

David V. Bush, Publisher, 225 North Michigan Blvd., Chicago, Ill.

*THE GREATEST LAW IN THE UNIVERSE—JUST LATELY UNDERSTOOD AND HOW TO USE IT FOR YOUR IMMEDIATE SUCCESS AND HEALTH

VIBRATION—WHAT IT IS AND HOW TO USE IT

APPLIED PSYCHOLOGY AND WHAT IT IS

"All life is vibration." So says Dr. Bush and he proves it in this little volume. All of us are mental receiving and sending stations for our own and others' thoughts. If our minds are attuned to receive elevating and ennobling thoughts, our subconscious mind will register them. If we desire wealth, success or happiness we may send out thought waves and they will reach someone who will respond. A very interesting and instructive treatise on this most important subject which is so little understood. Dr. Bush is one of the most advanced thinkers of the age and in this little volume he has gone deep into the subject. It is written in plain understandable language.

In the same volume he explains the laws governing Applied Psychology and tells you just what may be accomplished by its use. You will be surprised to find that practically anything within reason may be accomplished if you understand the laws of Applied Psychology and apply them. In your social and business life, in your quest for health and happiness—it matters not what you may seek—whether it be riches, friends or influence, the application of this mental science to the accomplishment of your desires will help you attain them.

Dr. Bush has demonstrated the value of Applied Psychology very forcefully in his own life, and in intercourse with the thousands whom he has taught in his classes, he has discovered hundreds of cases that openly acknowledge its benefits.

This book has more than fifty pages and contains the essence of these two subjects just as given by him nightly in his lectures to thousands of people.

This small volume will bring you the biggest dividends you ever earned—it may be the missing link to *your success*—a real Aladdin's Lamp that will illuminate your dormant mentality so that you can actually find your niche in life.

More than fifty pages, pocket size.

Price 50c

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*This is from "Applied Psychology and Scientific Living." Volume 1 "Fundamentals of Practical Psychology."

D'avid V. Bush, Publisher, 225 North Michigan Blvd., Chicago, Ill.

*WHAT THE WORLD OWES YOU AND HOW TO GET IT
LIFE'S GREATEST BET
*THE POWER OF VISUALIZATION
HOW TO MAKE YOUR DREAMS COME TRUE

Have you ever devoutly wished for a thing—wished so strongly that you could see in your mind's eye a picture of the thing? Did you ever stop to think that you make most of such dreams come true through an understanding of the power of visualization? Dr. David V. Bush relates in this book some wonderful experiences of visualization. He has condensed a vast lot of knowledge and actual facts and offers them together with simple instructions so that you may understand the mental laws that control his science. In his lectures and classes he has demonstrated time and time again that one may acquire and use this power—and he points out in his books the results of his teachings.

Dr. Bush says that Life's Greatest Bet is to back some human being and direct them along the path of Creative Achievement. What greater happiness can one wish for than to see some genius develop and give to the world the hidden treasures of a creative mentality. How it must gratify to life some struggler from the depths and start them on the path to greatness. What blessed returns to help blossom an embryo Beethoven. Dr. Bush points out the value to one's self and to our future generations of helping others find themselves. He should know because he has helped thousands. You will gain in spiritual and mental strength by reading this book.

Price 50c

*This is from "Applied Psychology and Scientific Living." Volume 1 "Fundamentals of Practical Psychology."

David V. Bush, Publisher, 225 North Michigan Blvd., Chicago, Ill.

*THE FUNCTIONS OF THE SUBCONSCIOUS MIND—GENIUS—ORIGINAL—KNOWLEDGE—UNIVERSAL MIND

DIFFERENT DEGREES AND PLANES—WHAT IT IS—WHERE IT IS—HOW IT WORKS—HUNCH—PSYCHO ANALYSIS AND THE SUBCONSCIOUS

No man need ever fly the black flag of failure if he understands the functions of the subconscious mind.

Sickness, fear, despondency and other unnatural feelings may be banished through the workings of the subconscious mind. Dr. Bush has a comprehensive understanding of the functions of the mental processes that control the subconscious mind. In a very plain understandable way he opens the door for you to wonderful possibilities through an understanding of its principles.

If you are seeking a way to overcome fear, discouragement, ill health, bad habits or failure, grasp the opportunity offered in this little volume and forever rid yourself of these destructive conditions.

Learn how to train the subconscious mind to help you gain the bigger, better things in life—whether it be position, wealth, influence or friends.

Know that your subconscious mind is a positive element in your life—a thing that can be moulded into power for your good.

In this same little book you may learn the Law of Suggestion—the means by which you can control your subconscious mind and influence it to help you gain the things in life that you have wished for.

Anyone who understands the power of suggestion may be master of himself and others.

Suggestion is the key that unlocks the treasury vaults to wonderful things in life.

Secure this key—learn its value—use it for your benefit and profit—gain the gold mine of good things in life that can all be yours if you will use the power of suggestion to get them.

Bound in paper, price.....50c

*This is from "Applied Psychology and Scientific Living." Volume 1 of "Fundamentals of Practical Psychology."

David V. Bush, Publisher, 225 North Michigan Blvd., Chicago, Ill.

Stepping Stones
to
Success, Health, Happiness

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By DAVID V. BUSH

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The power of Mind by right thinking to gain health, success, and happiness has been proven in thousands of cases.

Right thinking moulds character, makes happiness—restores lost health and rejuvenates the entire being. Only through the action of a passive mind—a mind free from turmoil and disorder—can we attune our positive elements to receive and act upon positive thoughts.

In "Silence," Dr. Bush has opened the door of hope to all men and women who are earnestly seeking a way to re-harmonize themselves for success, health and happiness.

This little book explains fully the value of the "Silence," and tells you just how to enter the Silence for healing vibrations.

It gives you the affirmation to use and tells you when and how to use them.

This book will be a practical help and inspiration to you—it will help you attain many good things in life—it will show you how to restore good health to others and yourself.

You must surely get it. Send for a copy now.

Price by mail, 25 cents.
Send all orders to

DAVID V. BUSH, Publisher
225 North Michigan Blvd. Chicago, Ill.

*What is God?

What is your idea of God? Do you think God as a great being, living above the clouds, handing out health and wealth to some, and death and damnation to others? Does your thoughts of God fill you with fear and gloom, or with joy and happiness?

Read what David V. Bush, Doctor of Divinity, has to say of what God is. Dr. Bush will change your orthodox idea of a terrifying, death-dealing, penalizing God into the new concept of the Essence of All-Good, health, wealth, success, joy, strength, power, abundance, and all else desirable. The author shows that while God is the power that guides us aright, He leaves it to our own subconscious inner powers to penalize us when we do wrong.

Thousands have tried to define Him—to grasp an understanding of His divine Spirit—David V. Bush, the noted lecturer, teacher and psychologist, has written a very interesting little book in which he deals with the Where and the How of God.

His answer to "What is God" is one that will awaken you to a new understanding of God. You will realize after reading this interesting book why God is your Guide and Counsellor at all times—How He is—Why He is—and How you may understand Him.

This author shows that we are part of the Allgood, and therefore, we are part of God, and as such we have the power that He has.

There is comfort, wisdom, and satisfaction in this little volume, and if you read it once, you will reread it many times for the joy and consolation which it gives.

Do not miss reading this new and intensely interesting answer to "What Is God?"

Heavy Cardboard cover—32 pages—price per copy—25c.

*This is from "Applied Psychology and Scientific Living." Vol. I "Fundamentals of Practical Psychology."

David V. Bush, Publisher, 225 North Michigan Blvd., Chicago, Ill.

Affirmations and How to Use Them

The importance of the principle of affirmation in bringing into manifestation any desired condition or thing is now recognized by nearly every one; by all Psychologists, and students of the Silence, by Scientific men and by almost all church members and non-church members.

This new booklet on Affirmations and How to Use Them, by Dr. David V. Bush, is intended as a handbook for all who desire to use the principle of affirming in their daily lives, affirming health, success and happiness. This booklet containes affirmations for use in approximately one hundred conditions and situations, both general and specific. The affirmations given will be effective in practically any conceivable case. They cover the field of abundance, success, prosperity, happiness, love, business and domestic inharmony and health, and they will also suggest to the user other affirmations to fit his own particular desires and requirements. There are specific affirmations for specific diseases, conditions and difficulties.

This little book is a gold mine for those who would apply the psychological law of affirmation and formula. By its use one can bring into his life anything he desires—health, wealth, position, power, peace; by its use he can overcome any handicap, any obstacle, and disease, and win for himself his divine inheritance from God.

Convenient size for pocket or handbag.

Paper cover, 48 pages.

Price, 25 cents.

David V. Bush, Publisher, 225 North Michigan Blvd., Chicago, Ill.

What to Eat

YOUR capacity for constructive thinking is in exact ratio to the kind of food you put into your stomach. Your physical being and celular developments is retarded or improved by the food you eat. Sickness is, in many instances, the result of wrong diet.

What you eat determines your fitness to fight and conquer in life's battles.

"What to Eat" is a book that you must read. It shows you the value of eating right—it explains the cause of disease from wrong eating—it gives you the proper diet and explains why.

To succeed—to have poise and courage—to be immune from sickness—to be strong and sturdy—to think fast and act quickly—to be married happily ——consider your diet.

When you read this book you will be able to choose a combined diet that will nourish your body and build mentality.

All life is a battle for place—the fittest only survive——stop putting poison into your stomach learn the secret of vigorous health and long life.

Written by a dietitian of long experience in collaboration with Dr. Bush himself.

You will want this book now. Only a limited number will be printed. Heavy cardboard cover—price, only 25 cents per copy.

David V. Bush, Publisher, 225 North Michigan Blvd., Chicago, Ill.

How to Visualize

Rules for Visualizing

TO visualize and concentrate successfully, certain definite principles underlying the laws that control the functions of the mind must be understood and applied. My experience in thousands of cases shows that failure is often due to the wrong application of these laws—to a misunderstanding of the mental processes necessary to properly focus the thought waves upon some definite desire and the urge of the conscious mind for too hasty action.

The laws of visualization and concentration are well defined and when properly exercised are without limitation as to success, but to accomplish results one must understand and use these laws properly.

You will more readily grasp the principle that governs the laws of visualization and concentration after reading this little booklet.

In it Dr. David Bush has gone right down to bed rock—he thoroughly explains these necessary laws—he puts you right and shows you your mistakes—he starts you off on the right foot so that you may apply these laws for your benefit and profit.

Dr. Bush believes, from his own vast experience, that more people fail on concentration and visualization than on any other operation of the laws of mind now being studied or applied, because they only partly understand these laws. In this pamphlet he shows why the vast majority of people fail in visualizing. There are natural laws which are very often cross-circuited by well intentioned people trying to operate them for their good, all because they fail to understand the right way. You will understand visualization after you read "Why Some People Fail in Visualization."

Send for this book today—you will understand this subject after reading it—you need it now—send 25c in stamps or coin.

David V. Bush, Publisher, 225 North Michigan Blvd., Chicago, Ill.

The Hidden Power of Thought

(Formerly Your Mind Power)

People who were ill have been shown by David V. Bush how to become well and strong by a method to which other mental science movements were as the first step in a mammoth, far-reaching stairway.

The worried and the nervous had been shown how to rise above their mental and nervous troubles in a single evening and how to attack and solve their problems with a keener mind unhampered by despair.

An Astounding New Power

But that isn't all. As wonderful as it is, to have the secret of mental and physical health in one's grasp—there is a still greater force at work in the universe. This force can be harnessed in such a way as to bring us the MATERIAL things we want—money, power, influence, no matter what it is. And Dr. Bush has harnessed this force; has proved its value in his own case; and has proved time and again that he can show others how to use this power.

"By your method of visualization I secured the funds to build my home," writes one of Dr. Bush's Chicago listeners. Mrs. Mary Roberts of Denver writes, "My salary was increased 40 per cent in one week by following your psychological method and my powers of salesmanship were DOUBLED."

When You Need This Book

Are you nervous or depressed? Do you feel old? Have you lost your grip? Have you a worrying disposition? Have you a personality that fails to attract others? Are you timid? Are you misunderstood? Do others seem inclined to give you always the worst of everything? Do you lack the aggressiveness necessary to bring you position and power? Are you in ill health? Have you any chronic disease? Is anyone in your family or among your friends so affected? Are your children wilful and disobedient?

If so, you need this book. Send for it at once. Read and practice the teachings of "Your Mind Power" and begin to unearth the great latent powers within you.

Heavy cardboard cover, 48 pages, price 25c per copy.

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How to Demonstrate Prosperity

SELF-ANALYSIS

Poverty is only a disease. Poverty can be cured just like any other disease. Thousands have demonstrated this certain fact. But it is true that many persons have failed to cure poverty, and know prosperity all because they did not seek the cure along definite, carefully worked-out plans. They have failed to know themselves, one of the very first fundamentals in demonstrating a lasting, joyful prosperity.

For those thousands who have not acquired a definite plan Dr. David V. Bush has prepared a simple analysis chart by which you can know yourself, and step by step, by following the simple lines of effort shown you, demonstrate prosperity. No matter what your walk in life may be, no matter how grievously you may believe you have failed, by this chart you can know your own weaknesses, your own points of strength on which to build. You can overcome despondency, conquer discouragement—and cure poverty. Send for this self-analysis chart, you cannot afford to be without it, if you seek the success of assured prosperity. Send only 25 cents, money order or stamps.

David V. Bush, Pub., 225 N. Michigan Blvd., Chicago, Ill.

The Influence of Suggestion and Auto-Suggestion

IN this little booklet Dr. David V. Bush discusses Suggestion and Auto-Suggestion from a different angle than that in "Practical Psychology and Sex Life" and "Applied Psychology and Scientific Living." He takes the practical side of Suggestion and points out its value and usefulness. He explains the limitations of Suggestion and deals in a different way with the mental laws that control this powerful factor for your success. No matter what thought you have given to this interesting subject—no matter how much you have studied Suggestion, you will be surprised and delighted with the plain everyday way in which Dr. Bush explains this mental phenomena.

This is a different angle of Suggestion than in either "Applied Psychology and Scientific Living" or "Practical Psychology and Sex Life." Also a different angle than has been printed in the fifty-cent series by the same author in "The Subconscious Mind." This pamphlet not only deals differently with the law of Suggestion as mentioned above, but it is most entertaining, readable and likeable from the practical side of Suggestion. There will be stimulation, inspiration and mental cerebration in reading this pamphlet—"The Influence of Suggestion."

You will welcome this little booklet as a new avenue for increasing your knowledge of this fascinating study and you will acquire a newer and different understanding of its usefulness.

By all means secure this little booklet without delay. Your copy is ready. Just 25 cents, coin or stamps, will start it by first mail.

David V. Bush, Publisher, 225 North Michigan Blvd., Chicago, Ill.

Concentration Made Easy

Students of the unlimited field of Psychology find if complete concentration is possible for them then there is absolutely no limit to the things they can accomplish and obtain through the amazing powers that are theirs. For those who are do not find it immediately easy to concentrate fully, Dr. Bush has prepared a remarkable book—"Concentration Made Easy," by which even the earliest beginners find it a simple matter to put off all distracting thought so that they can give their entire attention to the subject in hand. It is an easy, simple formula any person can readily grasp.

"I had almost discarded my efforts even though I saw others obtain wonderful results through psychology" one man writes. "Then I read Concentration Made Easy and after that I had no more difficulty. I realized then that for so many years I had made no effort to concentrate that I seemingly had lost the ability to do so. But it is very easy now."

"Concentration Made Easy," $0.25.

David V. Bush, Publisher, 225 N. Michigan Blvd., Chicago, Ill.

Silent Treatment

THOSE at a distance or those who cannot attend my classes may have silent treatments—distance is no barrier—race or creed no bar to those who earnestly want to benefit from the Silent Treatment.

Many marvelous cures have been reported through Silent Treatment. Business has been increased, positions secured, bad habits broken, prosperity demonstrated, peace and harmony restored in home and business.

This is one of the strongest of Dr. Bush's study features. Use blank on following page for yourself, your friends or those whom you desire to help. You may begin it at any time.

You will get the vibration of the campaign and the power of thousands of minds working for you and with you for your health and happiness.

These silent treatments will help the sick rise above disease, overcome despair, and bring to themselves the positive healing vibrations of Dr. Bush and his class.

Use blank on next page and hold the thought of the demonstration you desire—there is no fee. Give in proportion as you hope to secure. "Freely ye have received, freely give." The Law of Compensation demonstrates this truth.

PLEASE USE THIS BLANK

In order that we may mentally treat your particular case more specifically, please answer the following questions and return this blank:

Date.....

What is the nature of your ailment?.....

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How long so affected?..... Ever taken Silent Treatment?..... Ever had a severe accident, shock, great sorrow, disappointment? Please give particulars.....

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Are you subject to moods; high tempered; erratic? .....Are you reading Dr. Bush's books?.....Which ones? ..... Are you willing to earnestly work in harmony with the treatment when sent out?.....

Name .....

Address, Street and No.....

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Enclosed find $.....as my love offering.

Send to DAVID V. BUSH,
225 No. Michigan Blvd., Chicago, Ill.